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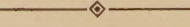

THE RALSTON UNIVERSITY PRESS
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THOUGHT TRANSFERENCE

OR

THE RADIO-ACTIVITY OF THE HUMAN MIND

BASED ON THE NEWLY DISCOVERED
LAWS OF RADIO-COMMUNICATION
BETWEEN BRAIN AND BRAIN

BY

EDMUND SHAFTESBURY [pseud.]
Webster Edgerly

A COMPLETE AND UP-TO-DATE SYSTEM OF LESSONS
IN THE SCIENCE AND PRACTICE OF THOUGHT-
INTERPRETATION FOR ALL USES IN LIFE

PRECEDED BY

THIRTY-SIX LESSONS IN THE STUDY OF
MIND AND THOUGHT

BY THE SAME AUTHOR

1926
The RALSTON UNIVERSITY PRESS
MERIDEN, CONN.

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Dedication

TO ALL FORWARD-LOOKING MEN AND WOMEN WHO WISH TO DISCOVER, OR AID OTHERS TO DISCOVER, A SYSTEM OF COMMUNICATION BY TELEPATHY WHEREBY ONE PERSON MAY CONVEY INFORMATION TO, OR RECEIVE INFORMATION FROM ANOTHER, NO MATTER HOW FAR APART THEY MAY BE, THIS BOOK IS DEDICATED.

BY THE AUTHOR

EDMUND SHAFTESBURY

Preface and Plan of Study

JUST at the time when we were delivering the manuscript of this book to the printer there appeared in the newspapers of America an article cabled from Paris and headed "RADIO PICKS UP WAVES FROM HUMAN BRAIN." It read, in part, as follows:

"Sound waves from a human brain have been picked up by a radio receiver on a four to ten metre wave length. . . . As a result Professor Cazzamali foresees the transmission of sound waves from one brain to another. He says he is led to believe that the waves sent out from the brain of one person under certain conditions might be picked up by the brain of another person under similar nervous, mental or hypnotic stress."

And a newspaper editor, following this report, with some alarm published an editorial in which he said: "If it is true that the brain gives out radio waves and that there is now being developed apparatus that will receive them and thus disclose the thoughts that race around inside our heads, then a fearful time has come. No longer will 'A penny for your thoughts' be the vogue, for science will already know your thought and will probably have decided that a penny would be an over-valuation of it. Imagine what the world would be if the workings of the mind could be detected with scientific accuracy. . . . There would be no privacy of thought. Your brain would make noises for all the world to hear. One could never even be alone with one's self. There would always be someone 'listening in'. . . . There are some people whose brains never function and who therefore would suffer no inconvenience from the radio eavesdropping, but for most people it would be a horrible thing."

Thus does present day science and the press confirm the practical and valuable field of training which we shall open to the public in the lessons now before us. Today it is undisputed that the mind is capable of sending forth and receiving thoughts in other ways than by the known channels of the senses. This

volume is not experimental; it has had a predecessor; and faithful students have tested the methods prescribed for a better understanding of a faculty which, fifteen years ago, was receiving its first scientific recognition at the hands of careful and conscientious investigators.

The present purpose is to extend the scope and usefulness of the work, and to preserve, in record form, the general results of a wide range of experiments, reduced to scientific laws, and applied to a system of principles. In carrying out this purpose the author has freely drawn from many sources, from the labors of others, from scores of books, from experiments of societies, and from private correspondence. Credit is due to numerous writers for help received; although acknowledgment in detail is not given as the field has been too general.

The plan of instruction decided upon is this: You are first given a series of crisp, power-packed lessons on the subject of MIND AND THOUGHT. To be able to intelligently *use* Thought Transference, you must first know *what* thought is. You must know what the Mind is in which thought originates, or in which it is to be received from some other originating mind-radio. Also you must make your own Brain a powerful thinking machine in order to get maximum results in the use of thought transference. Hence, to enable you to quickly achieve these results the author carries you through thirty-six lessons in "MIND AND THOUGHT." Following this division, he then opens into the main part of the system of THOUGHT TRANSFERENCE, in which he explains the newly-discovered laws of radio-communication between brain and brain.

In submitting this volume to the verdict of the public the one aim and hope of the author is to rescue a noble theme from the hands of charlatans and pretenders, who have too long played upon the superstition of the public, and have taken advantage of the mystery that seems to surround the subconscious operations of the mind. The evidence is overwhelming that this faculty is a natural and perfectly healthful function of the brain, and it is today recognized as the germ of a more splendid capacity.

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THE STUDY OF

MIND

AND

THOUGHT

PREPARATORY TO

THOUGHT TRANSFERENCE

MIND AND THOUGHT

FOUNDATION PRINCIPLES

THE study of Mind and Thought stands for the greatest advance in civilization that the world has ever known; and for the highest development of personal power in the individual. To these ends the teachings of this book are brought to a level never before reached in any system of instruction, and they are based on the following general principles:

1. It has long been suspected by the ablest thinkers and investigators, that thought and matter are one and the same, but different forms of each other; that every substance is a condition assumed by thought, and is thought itself.

2. The men whose names shine forth as the leaders of modern knowledge, have found their researches tending to one conclusion: that the universe is filled with thought, which is ever-present, all-powerful and omniscient; occupying all space, and throbbing in every part of the sky and in all created matter, including life of every kind, material and otherwise. The sublime philosophy of Emerson, which is accepted by all theologians, touched the verge of this conclusion and showed the way to it in one direction, but fell short of the goal.

3. The purpose of this universal thought has been, and is, to TAKE FORM; first by building of itself material abodes in which to live as tenants from the lowest conditions of intelligence to the highest estate of the human mind. This process of TAKING FORM accounts for all things that are, for all life that exists, and for the presence of man on earth.

4. The human body is a part of the universal thought, and the human mind is universal thought itself. That the latter has absolute power over the former is proved by the teachings of this book.

5. It is the common experience of man to possess a power that he does not exercise. He does not know his own strength; like the caged lion who contents himself with remaining in a narrow abode that he could tear to pieces in a minute if he knew he had the ability to do so.

6. All forms follow laws that seem blind; for they proceed along regular routes, and are swayed by the conditions that surround them. The human mind is a type of this drifting. It is the slave of habits, both in thinking and in acting; and, like the lion in captivity, does not know that there is a vast range of freedom close at hand that may be had by the least effort.

7. The physical body is a part of the universal thought, left to the influence of these blind laws. The trouble with the human mind is that it permits itself to be controlled by the physical conditions of the body; when the opposite is intended. It has been proved that the mind can master the body; but the body actually masters the physical mind. This study is formed for the purpose of reversing such condition, and showing the way to results that are worth attaining.

8. When the mind turns from the influences of the body, and looks outwardly to the source of its own existence, it then is in touch with the universal thought. Some of the powers that belong to that source from which it sprung, come to it. A clearness of knowledge is one of those powers. This fact is so readily proved and can be so easily brought home to every person that it is worth seeking.

9. This truth is self-evident. It is reasonable, practical and sensible. Every thinking person knows that life consists of physical influences holding mastery over the physical mind. The slave rules the master. For the first time in the history of the world, let the master rule the slave. A new view of life will follow. A new civilization will come upon the earth.

Wrongs of every kind spring from physical conditions. The master-mind can do no wrong.

LESSON I

"WHAT IS THOUGHT?"

1. It has been said that if you can be made to understand what thought is, you can be made to understand anything.

2. There are endless problems in the universe, and most of them are so deep and profound that it would seem impossible to secure a vital understanding of them. But the deepest and most profound of all, is the problem of thought.

3. The greater includes the less. If thought is the deepest and most profound of all the great problems of the universe, and if you can be made to understand what thought is, then all other problems are lesser and a clear realization of their meaning should be within your grasp.

4. Let us try to solve this greatest of all things. If you take a piece of iron in your hand, you are tempted to say, it is solid and will endure; but it rusts. Rust is the changing of its matter. If you behold the solid granite, you will believe that it can never lose its mighty strength; but it is always crumbling, although time alone proves the fact; you cannot see the changes going on. A handful of earth is the result of change, and is in process of change. Nothing is permanent.

5. In the secret recesses of the earth, there are masses of solid and liquid matter that are now undergoing change. Wherever matter exists it is passing through changes. The fine parts of which it is composed are separating, and are trying to get away from each other. When free, they seek new combinations with other particles. They are always tearing down and building up.

6. This is the story of the universe in a nutshell. Everywhere there is unrest; everywhere there is separation, dissolution, breaking down, and rebuilding. When a fact is known, it becomes a lever by which other facts can be reached.

7. This eternal change takes place in the particles that make up any mass, whether living or without life; and it sooner or later causes the complete change of the mass whether living or without life. Thus the restlessness of the particles that compose the human body will bring on age and death in spite of every effort humanity may make to prevent such end.

8. It is this change that has brought on the area of civilization, that has compelled nature to improve all her species, that has given the world thousands of varieties of beautiful flowers where once none existed, that has drawn new forces out of old ones until the world has been made anew, and that is impelling the human mind to employ these new forces for the coming on of the age of mind and thought that is destined to outshine all ages of the past.

9. There is not in the body, or out of it, in the earth, or on it, or anywhere in all the universe a particle of matter that is not charged with the great command, *Change!*

10. Such a command, such a latent force, must be the result of some power beyond itself, or else of some power of which it is a part. Can you grasp this meaning? All that you think and feel and do, may be directed by some power beyond yourself, or by some power of which you are a part. In either case the principle is the same; there is some power at work in this endless unrest of matter. You exist as a living mass, and as a collection of particles; and the latter controls the mass. In each part and particle change is going on for a purpose, and this change is being thought out at every stage by a living mind that knows no rest and no slumber.

LESSON II

"UNIVERSAL INTELLIGENCE"

1. It makes no difference what the particle of matter is, its parts will eventually separate and make new combinations. More than this, what is one kind will become another kind in

time. Enough has been learned of this changing of matter to prove that there is but one kind of original atom.

2. It is the way that the atoms combine that produces gold, or rock, or other substance. Gold is ever corroding, although very slowly. Its tarnish is the breaking down of its atoms from their gold formation into free parts ready to take up new combinations, some of which will some day enter into human bodies, or plants, flowers or other things.

3. Some day the thought of man will convert one substance into another. Gold and jewels will be produced by human activities. This is the coming wonder of the nearby age, as the wireless message is the wonder of today, and the voice of the phonograph, now forgotten as a marvel, was once regarded as an impossibility. The mind and thought of man must take advantage of the fact that all substances are giving up their atoms into new combinations, and that change is constant.

4. When attracted by other matter, free atoms will enter into the pleasing work of making living masses, such as animals, or plants, or human beings. We cannot catch one of these atoms, but we can look upon their work in the form of the first combinations that make living masses. These are called life-cells. All over the earth, free atoms are seeking such a partnership. The life-cell begins each living mass.

5. If the purpose of the combination is an oak tree, the first cell will set about producing the oak tree. This cell controls not only the destiny of the mass, but determines whether it will be a tree or not, and what kind of a tree, whether apple, maple, oak, or other kind. The future is locked up in the cell.

6. The cell is so small that it requires a powerful microscope to make it visible. Yet it controls the destiny of the living mass to be.

7. Under close inspection the cell shows that it is composed of material that enters into its growth; and of a mechanical power like machinery that carries on the process of growth; and, above all, of a mental force that directs the machinery. There is a brain in every cell in nature. Thus the three departments of every living mass are found in a cell so small that it

cannot be seen except by the most powerful magnifying apparatus; there is the material body, the mechanical activity of life; and the governing intelligence.

8. Such a cell may make a rose bush, or a pear tree, or a grape vine, or an animal, or a human being. You began once in a single cell. The gigantic animal of the jungle began in a single cell. The grand tree of the forest began in a single cell. Each cell was wonderfully small; yet under the microscope it was a world of energy and activity.

9. What was that intelligence that we call the brain of the cell? No theory is necessary. If that cell held in itself the destiny of a human being, it is clear to be seen that the tiny brain carried the command to create the human being from that cell, adding to itself the free atoms about it.

10. Thus far we have two forces at work. One is the tearing down of all matter by making free atoms; and the building up of living masses by attracting those free atoms; every step of the progress of building up being controlled by a cell-brain. But what brain causes the masses of matter to break down and set their atoms free? No brain is seen in a stone or a nugget of gold.

LESSON III

"BRAIN BEGINNINGS"

1. Two great facts have thus far been secured. The first is the presence of a living brain in every life-cell. The second is the presence of unceasing restlessness in all particles of matter that are not life-cells.

2. As all matter is in one class or the other, either life-cells or inanimate masses, it follows that there is nothing in the universe that is not subject to one form of control or the other.

3. When matter enters into a life-cell, it is controlled by the brain that is present in that cell. When matter is not in a

life-cell, it is controlled by a power that is general. These facts are admitted everywhere, as they are easily proved. No person denies them. They indeed stand as the basic truths of all knowledge of life.

4. In order to proceed aright, it is necessary to remember all the time that matter is divided into two classes: that which is called inanimate, and that which is a part of life either in the vegetable or the animal kingdom. Matter that is inanimate is swayed by a power that is general; and this power compels such matter to undergo constant change. Matter that is a part of life is controlled by its own brain which governs it as a cell.

5. A life-cell is made up of inanimate matter governed by a brain. This brain governs the cell as a life-form, while the inanimate matter of which it is composed is governed by the general power referred to.

6. The general power that controls inanimate matter says to it: "Break away and become free." The brain that controls each life-cell says to it: "Get together and build something that will live."

7. All things in heaven and earth are ruled by these two laws: "Get free," and "Build." They are not accidental laws. They follow a fixed plan. They are working out a certain destiny. They are the result of thought. Of this there can be no doubt.

8. There is thought everywhere. It is locked up in the dense and solid masses that are hidden in the remotest recesses of the globe; it is present in every inactive and inanimate substance on the surface of the earth, seeking ever to push its atoms out into freedom so that they may be caught up by the builder; and it impels all the forces that make life out of the atoms thus set free. You cannot take up anything that is, you cannot look upon life or inert matter, without reading in it the presence of thought.

9. Where there is thought, there must be the thinker. All effects have their cause, except the first great power that filled all the universe, and that was thought. In the work that climaxes this course of study, it is shown most clearly that uni-

versal thought preceded all matter; and the same great work shows the processes by which the material world became the offspring of thought alone.

10. If matter could be found that would never change, then we could believe that all thought had gone out of it; but as long as it will set its atoms free, then so long must it be controlled by a never dying thought. Whatever is builded must be made of something. Atoms set free become the material of the builder; and what is builded is life. The easiest steps in building life is in the plant world; the more difficult steps are in the lower forms of animal life; and the greatest tax on the builder is in the making of humanity, for we shall see that thought has produced itself in masses there.

LESSON IV

"HOW THOUGHT BEGAN"

1. The act of matter setting its atoms free in order that they may be employed in building life, is a step forward. You would not care to be told how those atoms got to this earth from the far distant parts of the sky. It would seem like a step backward.

2. The only way in which the fact may serve us in this work is in the proof of the assertion that at one time all matter was free, and that it was transported from the distant realms of space into this part of the heavens by the agency of light. If you owned a world that weighed billions times billions of tons, and if you wished to send that world millions of miles across the sky, you would not know how to do it. It would take thought to devise a plan.

3. Light is the only agency that carries matter. A ray of light is a line of matter. It is thinner than any matter we know of, but it is heavier than thought. It is a procession of matter. Once people thought that the air that surrounds this earth was

thinner than anything else in existence; but now air is known to have great weight and great material power. Many gases are lighter than air, but all gases are heavy in fact.

4. All space between the worlds of the sky is filled with ether, and this ether is so thin that it travels through solids easily, even through the human body and all its parts; even through diamonds that seem to be wholly solid, but which in fact are more porous than sponges when seen through the microscope.

5. Ether then would seem so thin that it could not be called substance; but light is much thinner, and ether is made up of condensed light, while matter, so-called, is made up of condensed ether; just as the most solid substances on this globe may come from parts of the atmosphere that have been condensed. When fire destroys property, the flames take it up in the form of gases that are suspended in the air until they may again enter into newly made solids.

6. While light is thinner than the universal ether, it is known to be material in its nature. It travels a million miles in a little over five seconds. In the climax work, we show that light is the offspring of universal thought, and that this universal thought once dwelt alone in the sky before any worlds were made.

7. Universal thought is able to create rays, which are processions of matter. Light becomes the universal ether that pervades all matter. The universal ether, by further condensation or union through attraction, makes atoms.

8. All atoms are alike. It is the way in which they make particles that determines what the chemical element is to be. The instability of every chemical element shows the fact that all elements are interchangeable; that lead may become gold, and so on.

9. The law of attraction is thought. It is everywhere active. All atoms become particles, and these make elements. From the elements are builded all masses of matter, and all life-cells. From these are made the vegetable and the animal kingdoms, ending with humanity. But thought is ever present in each

part of matter and in each cell; in every process and in all that results.

10. Universal thought resolved itself into light. Light, being processions, was brought together by attraction and became the universal ether. Ether, by the further activity of attraction, became particles, and star dust and planet dust filled the sky, out of which all worlds were created by the same law of attraction, which means condensation. Thought is in every particle of matter, and every particle of matter is the result of thought. Every law is thought. Gravity is thought. Nothing that lives or that is lifeless is free from thought.

LESSON V

"MATTER IS THOUGHT"

1. The order of the unfolding of life and matter has been stated in the preceding lesson, which shows the presence of thought in everything. The fact is set forth that thought is never absent in anything that is living or that lacks life. Now comes the one difficult fact to grasp, which proceeds to the origin of all matter and all life; meaning the creation of the universe.

2. As shown by steps and series of proofs that are made self-evident in the climax work of this study, there was once an area in which the whole sky was filled with the power of thought, and nothing else was present. Thought is finer than light, as light is finer than ether, ether is finer than atoms, atoms are smaller than particles, and particles are smaller than substances.

3. Thought therefore is the basis of all matter. What is called solidity is a sensation of a mighty force produced by a power overwhelming in its greatness as compared with the human being that comes in contact with it. But the ablest men of this age have worked out the plan of the starry worlds that exist in space, and have compared a grain of sand to the uni-

verse, showing that the atoms that make up the grain of sand are as far from each other as the stars of the sky are distant. Solidity therefore is a mere sensation, for the universe is not solid with stars.

4. What is called weight, as when we say a mass of gold or lead is heavy, is a mere thought. What holds this earth in bondage to the sun more than ninety millions miles away? Surely not a cord, nor a chain, nor a rod, nor anything tangible. It is attraction. But what is attraction? Is it material, ethereal, or spiritual? It is the command of a power that is able to compel one substance to hold another under its sway. The moon cannot get free from the earth, yet nothing real keeps it in leash. Every object on the globe is attracted to the earth; but how? It is easy to see why; for, in the absence of attraction, every object on the planet would soon be drifting in space, and nothing could remain here. But how is it done? The power of attraction is gravity, and it is absolute evidence of thought. In the absence of gravity, your child would, on the first step, start off into space unless you tied him to this world; but the cord with which you tied him must have holding strength, and that is thought. If you nail an object to the earth to keep it here, the nail must have adhesion and friction, and these both are thought.

5. Bulk and weight are the only two qualities that seem to depart from the first nature of thought; but both these qualities are necessary for the creation of worlds and of living beings. Bulk is the result of attraction which brings atoms to each other, and weight keeps the mass in place. Let either bulk or weight be lacking and nothing could take form. An object must have form, and life must have form. Thought has made these possible.

6. There are so many phenomena that cannot be explained on any other basis except that thought is matter, and matter is the form of thought, or thought taking upon itself the qualities of substances and living beings, that long ago the ablest thinkers of this age came to the conclusion that the material universe itself was nothing more than thought taking form.

7. The mind that has not given the problem attention will at once ask how it is possible for thought and matter to be the same. The answer is given in the preceding lessons and will be found upon a careful review of them.

8. Thought is universal. It is in matter, and in all space between matter. All matter is restless because it is thought, and all thought is active because it seeks form. There can be no thought that does not relate to its products. It is an easy task to prove that all that is spiritual is form of matter; that mind and spirit are thought that has not yet taken form as matter or substance; and this proof does not in any degree lessen the character of thought or spiritual life.

9. Thought when it collects its atoms into the form of substance is called matter; but when it collects its direct force into a controlling power placed in a life-cell, it is intelligence, or the brain of that cell; and when it collects a larger form of brain energy in a living being, it becomes the seat of the mind. Everything that exists is some degree of thought. Substances having bulk and weight are condensed forms of thought made up of atoms held closely together; yet we know that every atom is charged with the thought that gave it its purpose.

10. Thought, before it combines into masses of atoms, is wholly spiritual; which means that it is a power over itself and over all forms that come forth from itself. The first essence of thought is its all-powerfulness. It can accomplish everything. The second essence of thought is its universal presence; it is everywhere, in everything and controlling everything. The third essence of thought is its all-knowing power; it knows everything, and nothing escapes its vision. The fourth essence of thought is its attention to matters small and great. No particle exists without its guiding care, and no world is too large for its directing influence. The science of mathematics does not contain figures enough to compute the scope of its sway, nor the cubic area of its dominion; yet each atom is carried forward to its certain destiny by this all-prevailing master of life.

LESSON VI

"A POWERFUL MIND"

1. Do you want a powerful mind? Then come into harmony with the great facts of the universe by making for yourself proofs of the nature of thought. Thought is all-powerful, ever-present, all-knowing; and no atom is small enough to escape its attention, nor is any world large enough to be without its guiding influence. You and your mind are parts of this great thought.

2. If you wish to build up a powerful mind, you may do so by increasing your knowledge of these great qualities of thought. Day by day you will unfold new lines of activity which will bring you the greatest rewards of life. Take, for example, a single quality of universal thought: its ever-presence. You do not have to search in far off realms for the proofs. They are at hand, all about you. It is said by some authorities that there are more than one hundred thousand evidences of the ever-present activity of thought; but to say there are a million at least, is nearer the truth. But can you find a thousand?

3. You are to build up a powerful mind, to make your brain fertile in ideas, and your whole being a closer part of the universal thought. To do this, be practical. Thought is practical, not visionary. Get a blank book, or any sheets of blank paper and keep a record; for the review of what your own brain produces is the quickest way of building up a great mind. Write down everything that offers itself as proof of the ever-present nature of thought. The first dozen ideas will come sluggishly; the next group will come more readily; and finally you will have thoughts coming into your brain faster than you can note them down.

4. Take as the basic principle that, if thought were not ever-present it would fail wherever it was lacking in the creation of this earth. A single idea would create a ball or mass on which nothing could live. Special attention, specific details,

purposed design, not alone in great things, but in the smallest parts of this planet, are everywhere seen. No power can produce something from nothing. Universal thought always existed. But there was a time when all was void and without form. Yet thought then existed, as is easily proved in two great methods, both exactly agreeing. Thought gave itself into light, light into ether, ether into atoms, and from atoms came forth form and life. As thought is matter, and matter is thought, as life is thought and thought is life, all existence is thought shaped into form and life. Therefore it should not be difficult to find proofs in little things as well as in great things, of the ever-present power of thought.

5. As has been said, there are probably more than a million evidences of this one quality; and you are to find one thousand only and note them in your book. Then there are other qualities that can be traced through the forms of matter and life, in just the same way. Your mind will expand, your brain will come into its own, and your own existence will be wonderfully broadened by your coming into closer touch with the universal thought of which you are a part.

6. Look for proofs that thinking has been done. If you believe that things came into being without cause and without purpose, your mind is weak, and needs the stimulus of these lessons. If you believe that the laws that govern life are blind and aimless, your mind is weak, and these teachings will show it the way to strength and truth.

7. The first step to take is to build in your brain a scheme of creation such as would follow the absence of specific thought.

8. The next step is to ask yourself why this world was created.

9. The third step is to think out how the material came here out of which the world was made.

10. The final step is to make your records as required in the next lesson.

LESSON VII

"BUILDING YOUR MIND"

1. It has been shown that thought is universal, all-powerful, all-knowing, ever-present, and in all things, animate and inanimate. It has been shown that thought is matter, and matter is thought. It has been shown that you are, body and mind, a part of the universal thought that fills all creation. It will be shown in the most conclusive manner that you can bring your own mind very close to the universal mind, and that by a very simple process.

2. The principle is this: If you have a vivid dream and write down, at the first moment of waking, the strongest details, every future review of those details will excite into action the function of the mind that gave birth to the dream. Or it is this: If there shall come to you in your waking hours, some flash of thought, invention or vital idea of high value, and write down in concrete form the details just as they sprang into your mind, every review of those details will excite into action the function of the brain that gave them birth. By this method has every genius proceeded in the past.

3. There was once an era when all the sky was void and without form. Of this fact there is not the slightest doubt. It is proved in many ways by science. But thought prevailed everywhere. Out of that thought came form, and out of form came life. In order to make form out of thought, thought itself was compelled to give itself into the making of form and of life. It took thought to plan form. Thought is the process of thinking, planning and deciding what to do. The principle now is this: If you take the results of thought and think out what purpose is in them, what planning made them, what idea lives in their form, you will open up the same function of the mind that gave birth to these evidences of thinking.

4. Whenever you find in nature some proof of special design you will put your mind back to that era when it took part in planning the universe; for you had a share in creation, but do not know it.

5. It cannot be pretended that your mind is something apart from the great power that made it. Every atom is a portion of the whole. The work ahead is to find the way to know what you are; dormant powers must be given the right of birth.

6. Thought made every part of your body and your mind; and both your body and mind are thought itself, not separate facts. In your body there dwells a living mind, capable of reuniting itself with the universal mind of which it is a part. All it lacks is consciousness of the facts.

7. When this consciousness is set up, then a light of unlimited range will enter your life. The process must be practical. It is based on the principle stated: the awakening of the dormant functions of the mind.

8. Imagine that you are universal thought and that you wish to create matter that shall have form. You have no material except all-powerful thought, which is yourself. How shall it take form? If it is all-powerful, it will be able to condense itself into light, and condense light into ether, ether into atoms, and atoms into masses by attraction.

9. But masses must have every kind of endowment, and elements are needed. Thought thinks out what variations should prevail, and what their different natures should be. The elements must combine, for form is the result of building up.

10. It is in the ideas that have been given to the world in elemental combinations that we see the most startling proofs of the power and the scope of universal thought. This is work for the next lesson.

LESSON VIII

"FASCINATING ESSAYS"

1. A condition of the universe in which nothing at all existed would be impossible. But a condition in which no so-called material existed would be a necessity. As thought is undoubtedly the creator of material, it alone could have occu-

pied space prior to the era in which material appeared. Thought is in everything. The purpose now is to find it, not merely in atoms and particles, but in elements and masses, or what is called form, having built up life out of itself, not by one leap, but by processes that seem very slow to us; as the day-life of a butterfly seems a span of many decades to that insect.

2. Writing an idea gives it a concrete form that doubles its value; it comes out of the brain and passes back to the brain. An essay in these lessons is a written statement made by yourself on any one theme. It should contain not less than three hundred words. The essay system on the subjects that deal with the resources of thought is sure to build up a strong mind for you if you are faithful to the duty assigned.

3. The first essay is on the following theme: "The harmony of universal thought with religious belief." On this subject you are to write an essay, if you will, of not less than three hundred words and make it valuable to yourself. No matter what may be your religious belief, universal thought will agree with it, for this is the wonderful quality of this great law. Surprising as it may seem to you at first, universal thought will explain every doubt you may have, will confirm every belief, will solve all the problems in human creeds and show that they are one, and will meet every difficulty of every kind.

4. The next theme for an essay is this: "There is a reason for everything and in everything." The poet said, "Whatever is, is right." This assertion is true, no matter what may be the objection to it from a wrong viewpoint. It is hard to believe that wrong is right, but you can ascertain the truth of the fact by deeper investigation into the purposes of universal thought. Your mind will grow fast when you are able to grasp this great law.

5. Two foundation principles have thus far been dealt with in your essays. If you have a religious belief you must not let it go, nor allow it to be modified by any teachings; for the chances are a million to one that your belief is right. The best proof will be found in your first essay. If what you write

does not seem the best you can do, go over the subject again, and write a new essay on the same theme. Then when you have written an essay on the second theme, to prove that there is a reason for everything and in everything, try to improve it by later editions of the same essay. It is important that you shall grow in stature up to the meaning and purpose of these two foundation laws of life.

6. If whatever is, is wrong in whole or in part, then some power is to blame, for a human being is what he is. The cannibal who eats human flesh, the Zulu who tortures, the Indian who scalps, the student who hazes, are what they are born to be. A disposition that rebounds to the bad as soon as some good influence is withdrawn, is always bad no matter how peaceful it may be under restraint. It is what is in the individual for possibilities, that determines what he is. And this is inborn. Can it be right? If not, then the power that made it is wrong. But can a creative power be wrong? If not, then the seeming wrong of a bad man is serving a purpose that cannot be understood at first glance; and it will require some thinking on your part to reach the true conclusion. Try it. It is most interesting and most fascinating. But it is time that you took a new view of life.

7. Having advanced in mental strength by solving the two basic laws of existence, you should come down to the practical themes of life. The third essay is to be written on the following theme: "Of what use is a tree?" Take all the uses, living and dead. Then follow with different essays, every one of not less than three hundred words, on each of the following themes:

"Why were all trees not made of soft wood?"

"Why are some trees made to furnish very hard wood, some a wood that will take a polish, some of light wood, and some fire-wood?"

You must find evidences of thought in every kind of wood.

"Why is vapor lighter than water?"

"What thought is shown in steam?"

"What thought is shown in gravity?"

"In the absence of gravity what would happen?"

"Why is ice lighter than water?"

"State all the services performed by rain?"

"What advantages arise from the fact that the oceans are salt?"

"State all the advantages of snow?"

"What are all the uses of hard stone?"

"How many kinds of usefulness come from all kinds of stone?"

"What evidence of thought is found in lime and cement?"

"What are the uses of the precious metals?"

"What are the uses of iron?"

"What are the uses of copper?"

"What are the uses of lead?"

"What are the uses of the other base metals?"

"What are the uses of the precious stones?"

"What evidences of thought are found in the food systems of nature?"

"What evidences of thought are found in the fuel systems of nature?"

"What evidences of thought are found in the building supplies of nature?"

"What is clothing, and how many great classes of resources in nature are there that provide clothing?"

"What supplies are provided by nature for the beautifying of buildings?"

"What is paper and how obtained?"

"What are the uses of cord, string, twine and rope?"

"What are the methods by which water is supplied from nature?"

"What evidences of thought are found in colors?"

"What evidences of thought are found in the various tools used by workmen, and what will these tools accomplish?"

"What are the uses of electricity?"

"State all the uses of glass."

"State all the uses of sand."

"State all the uses of clay."

"State all the uses of china ware, earthen ware and pottery."

"State all the uses of cloth."

"State all the uses of wool."

"State all the uses of leather."

"State all the uses of animals that are helpful to humanity."

"State all the uses of flowers."

"State all the uses of light."

"State all the uses of the four seasons."

"State all the uses of day and night."

"What mechanical powers exist in nature?"

"What mechanical powers have animals and humanity?"

"What faculties are possessed by humanity and what are their uses?"

"What is memory, and what are its uses?"

"If a human being lacked memory what would his life be?"

"Why does the heart beat for a lifetime without stopping?"

"Why do the lungs breathe for a lifetime without stopping?"

In the last two essays, the methods and causes must be explained.

"What are the relations of memory to identity?"

"What are the uses of parental love?"

"What is articulative speech in all its details?"

"What evidences of thought are found in the creation of language?"

"On what natural laws are all the great inventions based?"

8. Thousands of subjects for essays could be added; but the foregoing will serve to excite your mental powers into deeper channels of thinking, and this is the kind of development that you most need.

9. Some of the subjects are truly philosophical, such

as the inquiry, "If a human being lacked memory, what would his life be?" If you today have no knowledge of yourself of yesterday, it is exactly the same in result as if you were wholly someone else from day to day. If you should totally lose knowledge of yourself at death, a future life would in no way be connected with your personality.

10. The inquiry as to what would result if gravity were removed, is likewise fruitful of thinking. Every object would leave the earth on the first slight impulse, and never return. You could hang all your clothes on the air at any height you pleased; but the least disturbance would set them going to be gone forever. If you were to take one step in walking, the lifting up of the body would mean your speedy removal into space unless you could fasten yourself to earth. There are thousands of instances that you can cite to make this essay a great production.

LESSON IX

"VAST WONDERS OF THOUGHT"

1. You will not have gone far in the preceding lesson with your essays before you begin to realize the great scope of thought. Nothing is too small to be charged with thought of the highest importance; and nothing is too mighty to be free from its control.

2. When you take a pen to write, you may wonder at the fact that the material on which to pen your ideas is before you; and how came it into existence? If you open your mouth to speak, you may marvel at the fact that a column of air, vibrating in the throat, will produce sound; that the vowels are made by moulding that air column by positions assumed by the lips and other parts; that consonants are interruptions of that flow of sound; while spoken words are combinations of these vowels and consonants, all being variations of a column of air that the larnyx in the throat has set in

vibratory motion. It is certainly wonderful. Who could have thought out such results, and then created the parts to make them?

3. Out into the vastness of life, big events are maturing. Thought is there. The thunder storm has its mission and obeys a master call. The bolt of lightning awakened man to the uses of electricity, and the beginning, big as it is, stands as a mere trifle to the consequences ahead.

4. Thought crowds into everything. It is abundant, superabundant, and overwhelmingly present. The marvel is that so great a variety can exist; so many millions of ideas can be crowded into one specimen of existence, without lessening the power that supplies this stream of thought. Mechanical forces are everywhere at work obeying the commands of universal thought; yet, on the other hand, subtle forces are tearing down in order that the flow of ideas may build anew.

5. Within your mind there are agencies that will surprise you when you come to know them. In your body, there are millions of warriors fighting down the temple of your life; and the very fact that you live depends on the momentary crumbling of the particles that march to their place to shed their life and march away to die that you may live. Life is change. When change ceases, the light will fail forever.

6. Be thoughtful. Write the essays. Tear them up, and write them over again on the same subjects, until you can no longer improve them. Form the habit of finding evidences of thought in everything. It will benefit your mind, and make you great.

7. In what way will it make you great? You will touch that vast flow of thought that is going on about you. Your life thus far has been on the banks of a small brook of no consequence. Come to the great stream that is bringing true existence down from the highlands. Get in touch with the sources of power. In other words, let your thoughts from now on be the thought that created you.

8. Every essay will make you more thoughtful, and your mental character will grow. You will rise in stature, a

giant being. A new life and a grand inheritance will await you even on this globe.

9. Form the habit of seeing evidences of thought not only in the things about you, in the furniture, the walls, the carpet, the clothes you wear, and all that is material; but also seek proofs of the great source of thought in the events of your daily life. They will come.

10. As we shall soon see, the physical stratum of existence is the battle ground of a never ceasing struggle to keep alive. You are like the millions of your species when you see in that struggle the only motive for living. Above it are the uplands of true life, and to these we will come.

LESSON X

"TAKING FORM"

1. There was once a time when all space was void of form. This is clearly proved by several lines of facts that leave not the slightest doubt of the truth of the assertion. At that time, thought filled the universe, and thought was without form although all-powerful.

2. Eternity does not apply to form, but to thought. The latter had no beginning. Form was created out of thought, and the material that went into the making of form was thought itself. For this reason, as stated in a preceding lesson, all material is thought, and thought is both material and non-material, because some thought has not taken form.

3. The one aim of the universe from the first step taken in the creation, has been to make form; that is, to change thought in part to form. In what way could this be done?

4. With a sky filled with thought which is a power unlimited in every way, how could form be made? Naturally we would suppose that thought would create the law of attraction by which concrete conditions would follow. There

is no better way of understanding the process than by beholding the slowing up of the activities engaged, as form grows:

Thought is supposed to travel so fast that the mind can reach the farthest limits of the universe in an instant.

But when thought takes on the concrete form of light, the latter requires more than five seconds of time in which to travel a million miles. This is a decided slowing up of speed.

Light that has been pent up by the prison power of matter, is often let go in the form of lightning; and this will travel very much slower than light; as lightning circles the globe in about a second. Yet to our scope of vision, it is very fast.

Sound is a very slow traveler, yet faster than the cannon ball.

5. It will thus be seen that rate of speed is decreased as the activity of matter becomes more and more bulky.

6. As light is the first concrete form of thought, it is the least material. Its form is in lines. Its lines are made up of rays which, when expended, give forth particles so fine that they cannot be estimated, as a line of light millions of miles long, having millions of particles in every foot of length, might when condensed make only an atom barely appreciable.

7. Thought, therefore, while thinner than light, is so finely composed as to be given the name of an immaterial condition. We see why space must be unlimited if it is to hold so attenuated a condition.

8. A line is the first form in creation; and it is a line of light. These light rays fill all the sky as far as orbs are in existence.

9. Ether is expended light rays. From ether comes the formation of atoms by the attraction of the infinitesimally fine particles, requiring more millions to make each atom than there are figures in mathematics for its expression. You can see how materially thin thought is, and yet how powerful when it takes shape in concrete form.

10. Having created rays of light, and the ether in which light travels, followed by the formation of atoms, the law of attraction goes on to make the atoms into something worth

while. The power that can hurl the bolt of lightning across the sky is certainly able to weld atoms into worlds. Time never has value in creation. Size counts for nothing in the embryo. The first cell that is to build the giant elephant is so small that it can hardly be seen by the most powerful microscope; yet it holds in its tiny scope the entire future of the completed animal. You see that everything can be contained in something very small, if the thought is there to control it.

LESSON XI

"CLASSES OF FORM"

1. All the great investigators of the present day have come to the conclusion that matter is thought, and that its qualities are sensations to the brain which is a thought-center. All the great investigators are coming to the only conclusion that is possible, in that they are beginning to behold all things as forms of thought. They even class the so-called immaterial, or spiritual, or supernatural forms as shapes taken by thought. On no other theory is it possible to find harmony in everything.

2. There are many kinds of light. Undoubtedly the first form taken by thought in becoming light, was wholly different from the physical or mechanical force which we call light. It is possible to find and name several varieties of light that are present in and out of doors.

3. The sun-rays are intensely concentrated forms of light that have entered into the construction of an orb, only to be thrown out again into space, there to dissolve and carry the power of which they are messengers. The shade made by sunlight falling against an object is filled with light, yet there are no direct rays of the sun in the shade. A room on the sunless side of the house may have more light in it all day long than can be given it at night by a hundred electric lamps. Phosphorescence shines only in the dark.

4. The first creations of the sky were stars, or fiery orbs. They preceded planets, and must of necessity have preceded life on the latter, as it is dependent every moment on light for its existence. Thus the steps from thought to light, and from light to burning suns, were necessary.

5. In the formation of worlds there came countless kinds of material that entered into the construction of those worlds. These and the thought in them have been referred to in the themes for your essays in former lessons of this book.

6. It seems that the ultimate end, as far as now appears, is the arrival of a thought-body to dwell in a material body. But the question is of such importance that an idle or half-proved theory would be unjustified. Nor does it seem necessary to know the truth, if there is a clearly shown purpose in nature to deny us knowledge of it.

7. Very few facts are really obtainable that relate to the realm of the unknown. It would be a false claim, if any writer should set up a scheme that would be offered as a solution of mysteries that will never be solved in our era. Theories sound well and are often ingenious, but are lacking in fact.

8. It ought to be enough to deal with things as far as they are known, and let the unsolvable things alone. For instance, it is well known that there is a thought-body called the mind that lives in the brain, or in the whole physical temple. That much is clear. But there is also another and a larger thought-body that dwells in the personality of a human being.

9. In the midst of so much that is unknown and unsolvable, the great fact stands forth that thought is always seeking form. This is fully proved, and becomes the basis of a long line of other facts that are easily verified. Let it be held securely as the foundation of all truth in the universe.

10. What forms are made the goal of thought? Everywhere on earth, thought has taken material shape. But it is well proved that material shape is sought solely as the abode of other forms of thought; without the latter, there could not possibly be any usefulness in matter. Here we find the second basic truth which is proved beyond all manner of doubt.

LESSON XII

"ORDER OF FORM"

1. The greatest mistake made in the study of the origin of life on the earth, is in the belief that the mind or the soul came to occupy the form of the body. Some persons believe that the spirit is of the same shape as the body and that it has waited for the development of the latter; that it came out of space to be clothed in human flesh. They believe the mind also existed before the body.

2. This belief is contradicted by all the known facts, and creates confusion in every form of science. Some persons of the highest intelligence claim that the full grown man contains a full grown soul; that, as a child, he had a child's size soul; that as a quickened foetus he had a tiny soul; and that as the first cell of his body he had a miscroscopic soul too small to be even contemplated.

3. Every fact shows clearly that thought alone dwelt in space, long before any shape was taken. Now if thought sought shape, it must do so by steps of its own creation. Condensation has been the process. The first condensation changed a portion of thought to light; but not all. Light was the beginning of matter; thought remained in sufficient force to occupy the matter it had created; to be in light and of light. Here we learn that thought holds itself in part in its original condition, so that it may dwell in whatever matter it may create.

4. Having condensed part of itself into light, the latter by gradations condensed part of itself into ether; and part of the ether was condensed into atoms. By this time there were several stages of creation. Part of thought had gone into light, and part of light had gone into atoms, while vast forces of thought and light remained. The making of matter was carried on for the purpose of providing abodes for thought, and more especially for the purpose of evolving thought-forms out of thought.

5. No way seemed possible to produce thought-forms except through forms of matter. That which is all-powerful in what it accomplishes, seems to proceed along lines of progress established by laws made by itself. Nothing is lawless. There is always order and harmony.

6. Form in matter preceded form of mind, just as form of mind preceded form of spirit.

7. This is law, and it is harmony. Any other means of progress would contradict every step in creation.

8. There can be no person of natural or acquired intelligence who will deny the steps of development as set forth in these lessons and explained herein. Every such person will see clearly that one of two things is true: either that matter has always existed, or that it was preceded by some condition that always existed. No person will be bold enough to assert that something came forth from nothing, or that a power created iself.

9. Whatever that power was, it existed in the form of universal, ever-present, omnipotent, omniscent thought; and all matter came forth from itself. What we call tangible substance is a form of thought. It *seems* tangible because our mental limitations are taught to recognize its qualities as substantial.

10. That which is universal as a power, having developed material forms for abodes, then occupied those abodes as fast as matter took form capable of being so tenanted. The lower forms of matter developed lower grades of intelligence. Higher forms of matter evolved mind; and the highest material forms became abodes for thought-forms that were endowed with eternal life. While thought preceded everything, it took no form until it had created matter. Material forms then came before mind, and mind came before the shaped individual spirit. These are self-evident truths, everywhere seen and known.

LESSON XIII

"PROGRESS OF THOUGHT"

1. Time, as recognized on earth, is nothing when compared with the progress of events in the universe. The whole birth, development and destiny of this world, is but a single throb in the great pulsing life of the sky. What may be a hundred million years here, is but a second of time there.

2. History as made on this planet must be regarded as a whole, not as a series of details. Thus the progress of the past hundred thousand years with its physical conflicts and cruel phases of nature, is less than one quick step from chaos to civilization; from matter being moulded by the potter, to the mind of man.

3. Looking at it by the aid of earthly time methods, we see slow gradations out of the clay, through the lowest scale of mental force, up to the highest animals, and finally to man with his mind. To us it seems very slow. Being thus viewed, we are enabled to study the many steps through the battle-ground of nature, with one ceaseless fight for existence which is still the heritage of humanity.

4. In that struggle, life has devoured life, the animal kingdom has subsisted on the vegetable kingdom, and on its own kind; and agonizing pain has been the result. But put together as one transaction, there has been a quick leap from the clay of the long past to the supreme mind of man today.

5. It is important to remember that universal thought is seeking matter in which to break itself up into individual shapes; that there has been no thought-form until there was material-form in which to dwell; and that, as material-form has taken every grade of development in its progress, so thought-form has traveled along the same scale. Of these facts there is abundant proof. They stand out as clear as the light of day.

6. You can find an unlimited number of degrees of intelligence in the animal kingdom; and the human species

contains every grade of mind from the most ignorant to the sublime prowess of Shakespeare. Thus we see matter in its abject struggle within itself, as our slow time makes it appear, blossoming into superb humanity and carrying mind up with it to the pinnacle of this age.

7. The one great purpose, no doubt, is the creation of the immortal soul, which is the highest form of thought evolved from the mind. All thought is eternal; all matter is eternal; but the greatest fear that can confront us is that of a return to the general fund from which it came forth.

8. Thus we know that the matter that enters the shape of the human body, goes back to the soil of the earth, to be remoulded into new forms of life, either in the animal or vegetable kingdom. We know that vegetable intelligence returns, and that the mental intelligence of all forms of animal life below man, goes back to the general fund of thought. The one burning question now is, does the mind of man return and cease to hold its individual identity, or does it remain forever a separate thought-form?

9. If the latter inquiry be answered in the negative, then comes the other question, is there a higher thought-form than the mind that survives and lives forever? In order to secure the facts that settle these inquiries, it is important to learn what the mind is and the exact nature of the spirit-form that it gives birth to during the span of human life.

10. Let us keep wholly within proved facts. Speculation and theory are harmful, for they build false hopes, or produce fears that are groundless. The facts are at hand. All who see can behold them.

LESSON XIV

"WHAT IS MIND?"

1. Never lose sight of the great first fact that thought is universal, and is matter, and matter is thought; nor the second great fact that thought has given part of itself to the making

of matter so that thought may have abodes in which to develop thought-forms.

2. The third great fact is that which shows the dividing of thought into abodes and dwellers. When thought had condensed a part of itself into atoms, and these almost spiritual particles of the universe had, by the law of attraction, come together, the result was the life-cell of the vegetable kingdom. This life-cell is the basis of everything that lives either in the plant world or the animal world, including man.

3. The life-cell is an abode, a shape, a material-form; and in the life-cell there is a thought-form. Any investigator who has a powerful microscope, knows that every life-cell is a material-form, and that in it dwells a thought-form. A life-cell holds the material out of which it produces other life-cells; it also holds the nucleus, or energy-center, corresponding to the muscular system; and in this, there is a nucleolus, or vital center, like the nervous system; and in the nucleolus, there is the *id,* which is the focus of intelligence.

4. Everything that lives in the vegetable or animal kingdom, including man, is only the accumulation of life-cells; one added to another in vast hordes, all beginning with a single cell. Thus the first tiny matter-form, holding the tiny thought-form, is the basis of all life of every kind on this globe. It is surely wonderful.

5. From the time when the first life-cell was made down to the present moment, the law of combination has been at work. Think it over. The fact is everywhere attested. Combination means growth, and growth means every manner of form that matter can enter into, either in the inanimate or animate world. Geology shows proof of this in the past, and the earth is freighted with proof of it today. This is chaos of growth. The diversity of shape is unlimited everywhere. But out of chaos comes order. Combination solves all problems in nature.

6. While one life-cell holds one tiny thought-form, a complexity of life-cells, called an organism, holds a complex

thought-form; and this is the beginning of mind. The rest depends on increased combinations.

7. Combination is the rule of progress. It is also the cause of progress. At the start it became the first step in creation when some portion of universal thought was condensed into light. We call the law of attraction, or gravity, a most beneficent idea; but attraction compels combination, and combination compels progress.

8. In every material-form, thought is in the material part of it, and yet thought, not as matter, but as itself, combines itself into mind. This occurs in the animal kingdom. In the plant world, thought goes no further than to dwell in the life-cells; but in the animal kingdom, thought combines, and what was plant now becomes animal, because it contains a governing thought-center, which is called brain.

9. The brain of any form of plant life is in each cell, and the brain of any form of animal life is in its mass of gray matter, centered mostly in the head. Yet the latter is a combination of the former. There is no animal that is not composed of the life-cells of the vegetable kingdom; actually identical in kind, and also a part of the vegetable kingdom, for animal life eats only vegetable cells, even when they have passed through other animal life.

10. This earth was once nothing but matter, which was a form of thought. It developed the plant world by the process which brought forms of thought to dwell in matter as cells. It next developed the animal kingdom by combining these thought-forms into brain-centers. Lastly it made a brain-center that was capable of holding a mind.

LESSON XV

"MIND IN HUMANITY"

1. Some persons profess to believe that all existence is a grade of itself, and that what is the fate of one part is the fate of all. But it is clearly settled that the gulf between the

vegetable kingdom and inanimate matter is wide and deep, although one feeds the other.

2. It is also well proved that the gulf between the vegetable kingdom and the lower forms of the animal world is so wide and deep that it can not be spanned, although the latter feeds on the former. Some persons refuse to eat flesh because they believe that every animal has an immortal soul; yet the same persons eat vegetables, all of which are endowed with thought-forms. There is no more soul to the animal than to the tree.

3. It has also been claimed that the apes are so close to humanity that they must be classed as having mind and spirit. Mind such as that possessed by man is not present in the most highly developed ape, nor is there the slightest trace of mind in any species of the animal world, however noble. This fact has been fully agreed to by every great investigator of modern times. And science has evidence in abundance to prove it beyond all doubt.

4. The mind of man is present only in the human species. Between man and the noblest animal, or the most intelligent ape, there is a gulf so wide in nature that the wonder is that any person ever suggested a closeness. One has only to study the subject to see how ridiculous it is to set up the claim that animals possess minds. Of course man is built of animal characteristics, as every grade in life is built of the grades below it. A person standing on the top rung of a ladder cannot underestimate the value of the ladder as a whole. We have all come up out of the past.

5. When humanity was reached in the scale of creation, something entered its form that had been unknown before; just as something entered the plant when it was created out of inanimate matter. What would have been the surprise of an observer who saw clay change for the first time to a living and growing plant!

6. Size of brain does not denote mind. There are many animals that have larger brains than man, but have not the slightest trace of mind.

7. Just as the first plant contained something that had never before entered the clay, so every animal contains something that is not present in any plant. Likewise when man appeared, his brain became the seat of something that had never been present in any animal. It was a form of thought which we call mind.

8. Mind is a form. It is not the general presence of universal thought; but is a portion of that thought separated and given an individual existence. In the first life-cell thought took form; in the first animal, it took a complex form requiring a seat in which to dwell, known as the brain. In man it has taken a more exalted form and has become a mind.

9. Thus, while thought is matter and matter is thought, one is the condensed or material condition of the other. We know that thought is matter, because there is no matter however dead or inert that is not now working out its destiny. The most hidden and the solidest rock is gradually crumbling; and there is no metal so hard that it is not slowly breaking up its structure.

10. There is a purpose in everything. Yet nothing that is known, is stable. This does not mean that thought, once it has taken individual shape, will dissolve and go back to the general fund. When it has reached its ultimate goal of separate life, it will consist of countless millions of individuals rather than of one vast universal presence; either in whole or in part.

LESSON XVI

"DEVELOPING THE MIND"

1. The way nature does things may not seem to be the best; but as no man is able to breathe life into even the germ of one seed, or to build the plainest leaf on a tree, humanity is barred from making criticism of the great power that controls everything.

2. It is very clear that thought in part became matter

for the purpose of furnishing abodes in which to develop thought-forms known as mind and soul. The methods seem round-about and extended; but a direct creation of a soul might not be possible; it might be merely a throb of the universal thought. No one can tell one way or the other.

3. But activity is never lost sight of in universal life. From the smallest particle of matter to the grandest world that swings in space, all is filled with activity. Something is being done. Is this the business of making life, or is it the quality of living? If life is ever completed, will activity cease? Will nature and thought have eternal rest?

4. The human body is made for activity. A double law is at work in the brain that controls it. Mind is the result of the activities of the body, and mind makes those activities possible. If it were true that mind determined the development and usefulness of the body, then the latter would be the creation of the former. But facts are just the opposite, subject to the double law just stated.

5. The body begins its life before birth. But its mind does not enter until the body becomes active. This fact can be proved in several ways. It seems strange that the mind, the supreme part of physical existence, should be developed by the body; but we know that any child that is kept wholly isolated from all activity of its own or about it, will be wholly destitute of mind.

6. The human body is a superior abode for the mind. It is ready for it. The law behind this fact is the same law that is seen in any germ cell from which life takes its start. In the brain of that first cell is contained the whole future of the life to follow. The cell of a rose bush, or an oak tree, or an elephant, is the same; but the brain message is different in each. Therefore the human body is bearing the message to create the mind, because its development is of that order.

7. This message is held in keeping at all times. It may never become affective. You can shut off all entrance of the mind in the human being if you shut off all activity in or about it. This has been proved in a number of cases.

8. The child has eyes and ears. The eyes see and the ears hear. The very first day than an infant is able to observe anything, the mind begins to take on its growth. Big objects appeal to it, and bright things arouse its interest. You cannot begin a minute too soon. Even one hour earlier than another will mean years later on. Sounds that please or attract, and sights that win attention, are first steps in mind development.

9. After a short time new objects should be brought to its notice. Soon music will please, or singing will charm. The principle is that as soon as the child is able to discern and take an interest in objects and transactions, it should be given such advantages as early in life as possible. In several cases attention has been aroused in less than two days after birth. In one case a gaslight was studied and desired on the night of birth. The mature life of such children shows the gain.

10. Playthings in variety, having a scale of mental value in the attention which they will arouse, should be brought into the life of every child. The mind will come rapidly into the brain, and it will be a wholesome and healthy mind, never abnormal or that of a prodigy. Experiments of this kind have been made in abundance in the past thirty years and have borne fruit in extraordinary degree.

LESSON XVII

"THE HUMAN BRAIN"

1. There can be no mind in the body unless the body develops it. Children that have been denied all use of the senses of sight, sound and touch, have become idiots; their brains being animal and erratic at that. It takes years to bring about this result; in some cases, fifteen to twenty years being required to efface the intelligence, and make it a permanent loss. The same is true of adults who have been shut off from all uses of their senses and faculties for a period of time.

2. The large brain has two hemispheres; one on the

right side and one on the left side. The brain is composed of living material or substance. This living material is itself thought in the sense we have described in several of the preceding lessons. Thought has a number of activities, which may be briefly classed as follows:

a. Thought is found in the form of inanimate matter which is always breaking up and changing.

b. Thought is present in the form of animate matter, having in addition the thought-forms known as centers of cell-life.

c. Thought is present in animal organisms in inanimate matter, also in life-cells, and in gray matter from which the brain is made. In human beings, one more realm is added; that of the mind. Here are four different kinds of thought activities in man.

3. As the body develops the fourth realm of thought known as the human mind, it is important to know something of the seat of this form. If the following statements are slightly technical, the better way is to read them a number of times until they are fully understood. It is essential at this stage of the study. The human brain, in its two hemispheres, does not present a pair of organs, one of which can at any time be substituted for the other. All other organs in pairs can be made to do the work of any one. Thus a person can live with one pair of lungs, or with one kidney, or with one ear, or one leg, or one hand, or one eye, or one ear; for the work of both these organs can be thrust upon one of them alone.

4. The two hemispheres of the brain, in practically all cases, are no better than one hemisphere. They are separated by a cleft. In the lower part of this cleft there is a bridge that unites the two halves of the brain. This bridge is about four inches long. It is made up of bundles of nerves in the shape of white fibers that go from one hemisphere to the other.

5. The development of one hemisphere or the other depends on accident in childhood. In more than nine cases out of ten, the child begins to use his right hand; and at the same time the left hemisphere of the brain begins to develop; for

the nerves cross in such a manner that a right-handed person has a developed left brain; and a left-handed person has a developed right brain. So well known are these facts that today, if an accident should prevent the use of the right hand through brain injury, the surgeon would operate on the left side of the brain; and he would know almost to an inch where to find the brain hurt. This has become an exact science in surgery in recent years.

6. A child that begins to use the right hand will be left-sided in the brain; and a child that begins to use the left hand will be right-sided in the brain. Now the strange fact is that the unused side of the brain will not be developed. An injury to it will not in any way interfere with the mental power or the ability to employ all the faculties skilfully; while an injury to the developed side of the brain will at once stop the use of some sense or some faculty. Yet these two hemispheres, one developed and the seat of the mind, and the other empty, are both alike; both are of the same size; both have the same furrows in the same size and shape; both have the same lobes and the same convolutions, one being the exact duplicate of the other.

7. It has been shown in post-mortems that, where the developed side has not been injured, the other half of the brain may be destroyed in great portion and no interference be had in the employment of the faculties. Such cases are reported in works on surgery. But when there is any defect or injury in the developed half of the brain, all or part of the senses and faculties fail.

8. The bridge that connects the two halves of the brain seems to have been put there in order to enable man to secure double protection from harm to the organ of mind. The fact that many cases have been found where the bridge has been missing, without impairing any uses of the mind, does not prove that this bridge is useless; for almost every person is developed in only half of the brain, and the bridge would be of no value unless both hemispheres were developed.

9. Chance, caprice, whim sometimes, is the cause of the

development of one hemisphere only. The principle is that of habit. If a child begins to use the right hand, he will repeat that use a number of times, until at length habit confines the use to the right hand only. This means that, without fail, the left hemisphere of the brain will be developed and become the seat of the mind, while the right hemisphere will be empty. Its shape and convolutions are made by reflex action through the bridge at the base of the cleft.

10. There have been children who have not always been allowed to become either right-handed or left-handed; but both-handed. The mind and its seat, the brain, have become materially benefitted by this method. There are thousands of mature persons who, after years of use of one hand or the other in chief, have learned to employ both equally, and who have found the mind stronger and clearer thereafter. Of course it requires some will power and some practice to make the change; but it has been done, and is being done today. It would have been much better to have begun in the first stage of active childhood.

LESSON XVIII

"TRAINING THE MIND"

1. It is gray matter that makes the brain, but not the mind. The latter is made by the activities of the body. The amount of gray matter does not determine the greatness of the mind; but the amount and especially the variety of activities of the body and all its faculties. It has been ascertained in many cases that the gray matter of one half of the brain may be dispensed with and the mind will not be weakened. The best rule for mental development is activity of every possible kind providing the activity in each instance can be brought to a clear and vital climax; otherwise all effort will end in a jumble. There should be a clear outlining of the fact and of each transaction; and a purpose shown if possible. Later on, the usefulness or logic of the fact and of each

transaction should be manifested. The mind grasps these phases very quickly and strongly and takes on rapid growth.

2. The used hemisphere of the brain divides itself up into parts or sections in a most remarkable manner; and this is the way in every human being; but not to the same extent. It must be remembered that both halves of the brain are alike; even when one holds the mind and the other is empty. This proves that the mind is not made by the brain but by human activities. Huxley showed that the brain of man and of the baboon were identical in all their peculiarities; yet that they are so widely apart that they are separated by infinitude. The baboon's body is unable, because of lack of thought-forms in its structure, to produce the activities that will make the human mind or any mind at all. It is the same law that commands the thought-forms in the life-cells of the oak to build an oak tree and not a rose bush. It is universal thought out of which all creation was produced.

3. The practical side of this study is seen in the manner in which the sections of the brain are built as the mind enters. If a child never heard a word he would be lacking in one section of his brain; if he never wrote a word, he would be lacking in another section; if he never spoke a word, he would be lacking in a third section; for all three methods of speech, writing, speaking and receiving words, require separate parts; and reading requires a fourth; while taking in words by the touch, as in the case of blind persons, demands a fifth section. An injury in the brain to one section would not impair the use of the others. Thus there are cases where one part of the brain tissue has been hurt, and the person could not speak, yet he could read, write and hear words; and in other cases one faculty has been damaged while the remaining faculties have remained.

4. In a part of the brain known to science as "Broca's Convolution," are stored all the words that can be spoken. It is not as large as a hazel nut. Sometimes this is injured, and a person may be fully conscious, and possess the use of all his faculties, except that he is not able to utter spoken words. Another section of the brain known as the "first temporal con-

volution in the cortical area of hearing" contains all words that come to the brain through the ear, or by hearing them. An injury here would prevent speech from being received when spoken by another. In still another part of the brain known as the "angular gyrus of the cortical visual area," are contained all the words that come to the brain through the eye, or by reading. Injury to this section would prevent a person from seeing words that were printed or written. These are examples of the manner in which the brain is divided into sections. When any faculty is interfered with because of brain injury, the surgeon can tell where to find the damage; and many operations have been recently performed with complete success by aid of this knowledge.

5. It was once supposed that the convolutions made the brain and also the mind; but it is now known that there may be empty convolutions. In fact, the brain of the chimpanzee has every lobe and every convolution of the human brain. The secret of mind is not in the structure of the brain; although lack of the latter is fatal to the development of mind; but it is in the thought-forms contained in the life-cells of the human body; out of which the mind can be developed only by a variety of activities. The greater those activities are in number, and in difference, and the more marked the climaxes are, the stronger and more vital will be the mind that is thus created. *This is the secret!*

6. The chimpanzee lacks the great gift of mind, which is language. Words, made up of vowels and consonants, capable of millions of combinations, charged with the power to bring knowledge to man, even from the far regions of space; these are the distinguishing features of humanity. Without words, all the deeds of the past would be lost. It is impossible to convey to the chimpanzee the history of his race, or the discoveries of geology, or the progress of modern times. His body cannot develop mind, and he would have no use for words.

7. One of the best training methods is that which will teach a person of any age, the younger the better, to write with both hands, and then to read raised words with both hands;

also to talk words in the language of the dumb; in addition to reading and hearing with alternate eyes and ears. The process is very simple, and takes very little time, yet the results are great. But the greatest of all training is that which develops "Broca's Convolution," for from that section of the brain radiate more than half the powers of the mind. This training is found in the next lesson.

8. There are ten digits; eight fingers and two thumbs; for convenience they are called the ten fingers. Each one of the ten has a brain center; and yet when used as a whole, or in groups, they fail to develop the sections of centers to which they lead. Therefore the employment of all ten fingers, as in music, or in typewriting, or in lacework, or skilled activity of any kind that distributes the action of all ten digits, will help develop the brain from its physical side; but these movements become automatic and pass over into the second brain and out of the mind, unless a new variety is introduced from time to time, requiring steady consciousness. There are plays and forms of work that help to bring this about.

9. Skilled work that is not automatic is of the highest value to the human mind, because it develops the brain by employing the ten digits with a conscious attention on the part of the person. It must be remembered that the accidental use of one hand in childhood began the growth of the mind in one hemisphere or the other. If the hand has this power, it should not be despised as a means of giving strength and renewed force to the mind; for there is not a year that this organ cannot be made to improve if it is properly trained. Old persons as well as young may make their minds better and more valuable to them in the battle of life.

10. The hands made one hemisphere the seat of the mind, and the other hemisphere empty. Eternal activity that is not automatic, is sure to advance the power of the mind. There are multitudes of things the hands can do in gardening, in florists' work, in useful duties, in fine examples of skill, in employment about the house, in fact, everywhere and in almost everything. Constant repetition of the same act becomes auto-

matic, and the mind ceases to be employed in the doing of it. But there are multitudes of other things that can be done, giving both hands full opportunity to do them. But other parts of the body do their share, although in a less important way. The body and all its muscles were made to use, and the power of the mind depends on an all-round use of them.

LESSON XIX

"SCHOOL OF READINESS"

1. In this age of mind, the persons who succeed are ready when their opportunity comes. It is said that opportunity knocks but once in a lifetime at a person's door. But the fact is, opportunity knocks every day; and those who want to can make their own opportunities. It is a question, not of the visits of opportunity, but of readiness on your part either to accept the proffered chance or to make it.

2. You must be ready. When you are ready, there will be very few opportunities that will escape you. Readiness is drudgery; that is why most men and women are not ready for anything. The old example of one man rowing up stream and all his acquaintances drifting down stream, is true all the time. If you work hard and row yourself in the wrong direction, you will soon go to destruction, and lack of judgment is the cause of such an end. But if, like the millions of failures among humanity, you drift, you will sooner or later learn that drifting is always down stream to ruin. Fish swim against the stream by instinct. When fish are not swimming up stream, they are dead, and only dead fish drift.

3. Nature teaches in many ways that activity, coupled with good sense, is necessary to success; that every person must row up the stream. Whatever is, is right. The wrongs of life come from an obedience of the mind to the inclinations of the body; the foremost of which is the desire to avoid mental improvement. What man or woman wants to spend the odd moments of the day and evening in making the mind ready?

It is much more delightful to waste those moments. The result is that the mind is not ready and failure walks by the side of the drifter.

4. Readiness does not consist in the study of books or in schooling; but there are tools of the mind that schooling furnishes that cannot be had in any other way except by private preparation. Let us ascertain the reason. Nature teaches that man is superior to the highest animals below him in that he possesses the power of speech; and, through speech, he is able to look back over the past centuries and to reason out the events that stand before him. This being true, every man and woman should acquire a skilful use of speech.

5. To do this is drudgery. But it is necessary. There are instances of success in money matters where the mind is ignorant; and such cases are always cited by people whose brains are lazy. But the same persons who won money without learning, would have been tenfold greater successes had they been more intelligent.

6. The tools of speech, the golden gift of humanity, are exactness in the forms of words, and exactness in the forms of speech. We have seen that the universal thought has been seeking its goal by taking shape, or turning itself into form. It has been done by laws that seem fixed, and in an order of action so perfect that every star has its route in the sky among countless billions of worlds. Order and exactness are parts of the plan of creation. A word is a form of thought. A sentence is a form of thought, built up of parts and brought together by the law of attraction. A house is matter taking form, the material being taken from many forms of thought. The house is beautiful when it is conceived in beauty and executed in skilful order. Suppose the architect were to construct or plan the house in the manner that you construct your words and sentences, what would be the result? A shanty. Yet most words are shanties and most sentences are shacks.

7. Any man or woman, young or old, who has become a skilled architect in the making of words and sentences, and who puts into those words and sentences the MENTAL

HONORS that are made possible in the following pages of this book, will be READY. Such a person will never let an opportunity go by. Why? Because accuracy in building words and sentences is the highest form of architecture in civilization and is the passport to success; more assuredly in this and the coming age than ever before. And MENTAL HONORS are invincible powers.

8. The reason is plain enough. Humanity has one grand gift that at once raises it far out of the brute creation. It is proof of mind and of higher destinies. Speech is sublime in its possibilities. It gave the world the geniuses from Shakespeare down through the myriad gifted men and women to the simple hearts of home life expressed in the best thoughts that are coined in the soul. If the temple is the palace of the king, the architecture of words must be the temple of the higher man. Words then become palaces. To the eye and the ear they bring all that is beautiful and powerful. They hold all knowledge. In them is borne the history of the past and the hopes of the future. We know that the universal thought has for its goal the creation of form; and words are the messengers not only of every manner of form, but of all human and superhuman activities.

9. Take a crowd of words and let them pass in review before you. When one stands near by that seems potent with meaning, study it by itself. See where it will lead you. What memories it may bring up; what possibilities for the future it may open to your mind.

10. Learn this lesson: Never slightingly treat any word. Never harbor the wrong word if you can help it. If you are building a temple of marble, do not admit an inferior stone, for it may mar its beauty. What is good for the roadway is too poor for the palace. Nor let the gems lie in the mud. No precious metal, no jewel, is too costly for the edifice of words that the mind is to build. Thought comes out of the universe and takes form in gems and jewels, in gold and fine metals, in flowers and rich colors; and so words should blossom and glow with the splendors of the inexhaustible mine of nature.

LESSON XX

"MAKING WORDS"

1. No person truly lives who does not make words. They should be made daily and perhaps hourly during waking hours. They are made when we speak and when we write. Silence is golden only in contrast with noise. A spoken or a written word, well made, never harshly breaks the silence. The noise of empty words, the rattle of useless sound will make silence inviting; but right words never do.

2. The least a person can do is to make right words. If you receive a letter from a beautiful lady, and the spelling is wrong, a shock comes over you, and only your selfish nature can forgive the fault, as when she is wealthy or her society brings you some advantage. A business man received more than three hundred letters from applicants for a position which was valuable. He at first discarded all letters where the spelling was bad; from the few that remained he selected the six which were couched in good grammar, and the words were clearly intelligible. In this age good handwriting has more value than formerly. The selection of the six was made wholly from the writing and spelling. Then they were sent for; and the personal interviews revealed the one best fitted for the position.

3. The man who thus made his choice of one person out of three hundred said: "I knew what one of the final six would be chosen, as I was guided by the kind of words he used in his letter of application, and how he used them. All six applicants were correct spellers, but one was a better user of words." Few men and women realize how often they are thrust aside by their use of words; sometimes by spelling, and often by the grammar that is lacking.

4. Spelling alone is not everything; but it contains the possibilities of failure or success. It is the outside of the house which you offer for sale. If the outside is badly damaged, the buyers will not look inside. Grammar is also on the outside. Many an applicant for a position has been turned away and

had to face the road to poverty because of such an answer as this: "My parents gave my sister and I a good education"; or "I and her both want positions"; or something similar. Business men are sized up today by the mental status of their clerks and employees who assist in the conduct of their business. No man can afford to hire an uneducated letter-writer.

5. The first step in making yourself ready is to be able to make true words readily. Shape them by putting the right letters in their proper places. This is called spelling. But it is more. When the temple of Solomon was built, the parts were made ready to go in their places; and a bad workman would have ruined the building by misplacing the parts. So in putting wrong letters in words, or right letters in wrong places, they spoil the architecture; but they show more than mere error; they tell what kind of a mind is behind the spelling; and that is the key to value. The builder of a house who cannot get the right parts in their right places will be repudiated.

6. Not only in spelling words, but in placing them rightly in sentences, is mental value indicated. Grammar then becomes a necessary guide. It is drudgery, as is all making-ready work; just as rowing up-stream is harder than drifting. But it is necessary for success in this age and in the years ahead. A new era is dawning. Mind is getting ahead of matter. The man who could make money in the past regardless of his knowledge of words, is out of date. Today the best word-maker holds the key to success if he is able to engage in Mental Honors.

7. We would advise you to gather ten words a day in a list of your own, and number them under the memory system taught in this book; making each word true in its formation, the letters in their right places according to any good usage or authority. Spelling is near uniformity now. The introduction of simplified spelling, while not fully approved, is a step in the right direction, as it is only a question of time when all spelling will be according to the sound; but this today is a matter of choice; either form of spelling, if correct in its kind, will mark you as an educated and valuable person. Add ten words each day, and be sure they are constructed properly.

8. What letters are in words, so words are in sentences; parts of the whole; and they should be right in material, and true in place. Each word is a block in the temple. Become a correct builder of sentences. Find out your faults; learn why they are faults; make a record of them; and seek the permanent remedy.

9. Fixed rules, or those that are nearly fixed, tell us how to make words out of letters; but our minds take a wide choice in making sentences out of words. In former lessons of this book you have learned that the great universe of thought was once without form and void; now you have also learned that the taking of form is the goal of all creation; but that there are countless intermediate steps in the march to the ultimate climax. A letter is a form of thought; a word is a combination; and combination is the first law of creation. A sentence is a complex combination, and nature is full of them. You are a creator in one sense of the term when you build sentences better than they are generally built.

10. Rhetoric has been for thousands of years, and is today regarded as the best guide to the construction of speech. Thus there are three great studies that should be mastered by you: spelling, grammar and rhetoric. They are guide-posts only. Your mind must do the real work. A guide-post tells the way; but the traveler makes the journey. You must be ready. When you are master of these forms of thought, then you will be surprised to learn how many opportunities for success are awaiting your progress through life, if you engage Mental Honors.

11. The greater the number of words that a person is able to use intelligently and with shades of meaning, the greater power his mind has; for spoken words come from the vital center of the brain from which radiate nearly all other faculties. But it is not the mere use of speech that is to be sought. Something more than talk is necessary. In looking back over the works of the greatest people who have ever lived, we find that real greatness is accompanied by an increasing proportion of words used by them; written words, to be sure, as far as

present evidence goes, but spoken words in fact, as well as written; for the two faculties go together in the lives of the leaders of humanity.

12. The ability to speak words in a great variety of meaning, well shaded, employs the best powers of the mind, and also gives use to a variety of muscles of the mouth and throat, all of which reaches back to the brain through these muscles and their nerves. The cheap talker uses few words in variety; but speaks them over again thousands of times. The common scold rattles the same words repeatedly; and is an example of the muscles of the mouth working automatically, disconnected from the thinking brain. All scolds and profane persons speak from the second brain, the mind being switched off for the time being.

13. Ideas make the full mind, but ideas must take concrete form; or else their users are dreamers. Spoken language is concrete when it comes from the thinking and not from the automatic brain. A person who can see and speak the difference between two words that seem alike, is developing his mind. Take, for instance, the words begin and commence; to begin implies that the thing itself is starting its own existence; and to commence means that some person or cause is starting it. A plant begins to grow, while a carpenter commences to build a house. This is but one example. You can find hundreds.

14. The mere writer who uses words in great variety, does not compare with the speaker of words. It is not necessary to speak the words to other persons unless you choose to do so. Our plan of training is to make you speak them to yourself.

15. Remember that the highest type of ape has a brain like yours and with as many convolutions; but that there is an impassable gulf between you and the ape. One of the greatest facts that make that gulf uncrossable is the faculty of speech, and of thinking concrete ideas.

LESSON XXI

"PRINCIPLES OF MEMORY"

1. A good memory is of greater value than gold, for it is the key that opens the vaults of gold. A phenomenal memory is, in proportion, a vast fund of wealth. But the memory must be natural, and not a mere parrot-like repetition of words or ideas.

2. The purpose of memory is to establish identity in the first instance; and to maintain the course of life at its best. By its aid we learn to identify ourselves, our friends, our possessions, and our experiences. If we were to fail to know ourselves, we would be blank; and, in the same way but by different degrees, we become blank in part when we are unable to recognize any fact that belongs to our highest usefulness in the world.

3. Memory schemes that have been tried, and some of which have been sold for high prices, serve only to make a parrot-like repeater of the lips or the mind; just as the child at school is made, by sheer memory, to recall dates or statements that never become a part of the life of the child. All such methods are unnatural.

4. It is possible for every human being whose mind is sound, to acquire a phenomenal natural memory. The process is called interweaving. It is based on the fact that the brain serves a double purpose in all its activities.

5. Interweaving differs greatly from association. The latter at times is close to it; and for this reason association has been employed in all artificial systems of memory culture. It lacks the vitality that nature gives by the method of interweaving.

6. Everything that is worth remembering must have a value, a cause, a reason, a consequence; all really coming under the head of value of some kind. It must be worth while. It is useless to try to remember anything that is not worth while.

For this reason, no brain was ever given strength by remembering figures, dates, names of persons or similar bald facts.

7. Interweaving adds something worth while to the thing that is to be retained. Thus in the case of a young man who had a bad habit of biting his upper lip, nothing could cure him until he fell in love with a young lady who made fun of the habit. Although they did not become husband and wife, but were married to others, he never again bit his lip; for he always saw mentally the face of the girl who had laughed at him.

8. In the same way, a man who had a bachelor habit that he did not know enough to drop when he married, found his wife displeased at its first exhibition; and, to the surprise of his old friends, he never again gave way to it. Punishment may make children remember; and it does to some extent; but all penalties have their limitations; and the more effective way is to make the child see the advantage of a good memory.

9. This is done in many ways, requiring some skill on the part of parents. Rewards too often fail, unless they become cumulative. Let the ambition which every child and most adults possess, be stimulated. A boy was told that he would add two days to his growth towards manhood when he remembered to bring home everything he ought to bring from school each day; and he accomplished the task daily.

10. When the memory is strengthened by the interweaving process, it then holds on to dates and names most tenaciously, but as a secondary result.

LESSON XXII

"INTERWEAVING"

1. The first step in interweaving is to be able to recognize it as a process. The next step is to make it effective by attaching a mental tag, "Worth while," to everything that you seek to recall.

2. Figures should not be stored away in the mind except

in numerical order; otherwise you will acquire sheer memory which is artificial.

3. Any process that sets up a numerical order for things will make the memory strong because order is interweaved into the effort. Thus when a man or woman, becoming old, finds the memory failing, although but slightly, they will be unable to recall dates, then names, and finally events. The quickest cure, as has been tested many times, is to set up order in anything. The simplest steps are:

a. Give a number to each month, and to each day of the week; and, on hearing the name of the month mentioned, speak mentally its number; and the week day likewise. Very few persons are able to say offhand what number belongs to Wednesday, or to August. What is the first day of the week, what the second, what the seventh? What is the eighth month of the year?

b. Reverse the order and rapidly call the names and numbers of the weekdays backwards; and likewise the months; as December, twelve; November, eleven, and so on.

4. A man came to us some years ago and complained that, while his memory was fairly strong in most matters of business, he could not recall his wife's errands and requests. As he lived in the country and had to go daily to the city, it proved very embarrassing to find himself back home at the close of the day with many matters unattended to. He made a practice of writing down many things, but he often failed to look at his list. We told him to lay aside the written list, and build up his memory by interweaving. If he had twelve matters to be attended to, to fix that number in his mind before he left home each morning; and never to come back until he had all twelve accomplished; to give a number to each item, and be able to say the items and numbers forwards and backwards any hour of the day. This is one of his lists: Sugar, one; flour, two; tickets, three; collars, four; bank, five; letters, six; stamps, seven; hat, eight; muslin, nine; cards, ten. He was able to give the names and numbers in any way, and could not be made to lose track of any of them. It took three days to per-

fect his memory in this line of usefulness. As soon as he was through with one list, he discarded it. He applied the same method to his business affairs, and soon found that he was acquiring a prodigious memory.

5. This result is not speculative. It has been tested many times and has never failed. It is very simple. The proof is so close at hand that it will pay any person to attempt it.

6. Many children have been taught this method and their memory has leaped into strength to the surprise of all persons. In sending a child to a store or on errands, see that the child attaches a number to each item, and can say the items backwards and forwards with the correct numbers; then put the child on challenge to come back with every number fulfilled. Young boys and girls have made wonderful progress by this easy way.

7. It takes a little patience at first to fix the numbers in the mind; but very soon the habit is formed so tenaciously that it will never be shaken off.

8. The interweaving occurs when numbers are attached to ideas; and still further when order is given ideas. But the greatest results come from reviewing ideas and the numbers both forwards and backwards. Here we find a triple method of interweaving. The quickness with which failing memory is saved and a much stronger power put in its place is one of the marvels of the mind's activity. Everybody who has studied Latin or Greek will recall the ease with which a word, once looked up in the vocabulary, will escape, and have to be again looked up. Many students have said, "If the words would only stay in the mind, it would shorten the labor." Now it is possible to master the meanings or equivalents of foreign words by sheer memorizing; but this is never the best.

9. Interweaving has proved effective. Whenever you look up a word for its English equivalent, give it a number; cling to the numbers and the words, going along at a slow pace for a week or two, and not trying to force matters. Add new numbers to the previous accumulation. The first day you may have ten; the second day fifteen more, or a total of twenty-

five; and so on. Cling to what you secure, so that you will at any day know the number of each word, and be able to connect both word and number instantly. Five hundred words are very close to the limit of unusual terms; and this mental attainment means that you are master instead of student of the language in that respect. We know of a young man who led his class in a great university for four years by aid of this method.

10. There is no limit to the uses of this simple idea. You can apply it to the greatest work of life; or to the humblest details. If you are in earnest, you will speedily acquire a memory so prodigious and phenomenal that it will be the wonder of all who know you. To it add the use of matters that have real value. Every morning count off a certain number of duties for the day and give them numerical order; and you will not only perform them that day, but will have added both to your memory and to your usefulness in life.

LESSON XXIII

BRAIN REGIME—"Light"

1. It has been shown that the first change from thought toward matter is in its formation of light. Before matter existed at all, the universe was without form and void. The nearest condition to thought is light. In other words, light is thought one degree removed.

2. Whenever you look upon a thing you see it because there is light at hand to make it visible. Color is the manner in which light falls upon matter, and it is wholly confined to the surface. There is no such thing as color in the dark, and color never exists beneath any surface.

3. All that lives depends on light. Vitality is light turned into life. Any excess may be fatal to life. Water is necessary at all times, but it may drown a person if its excess is not avoided. Light in excess may destroy anything. But its im-

portance as the source of all existence cannot be lessened because of its danger.

4. If you were to hunt for the one first and great need of life, you would invariably find light. Its presence must precede every step in creation. Keep this fact in mind, and remember that light is thought; then apply the law to your own mind. On the physical side of the brain, light is essential; not in excess, but in its proper relation. The abnormal minds are those that dwell in the dark rooms of the house, and that rarely get the value of the light of day.

5. Light not only begets life but it is the associate of good cheer. Gloomy minds are developed in gloomy surroundings. The mind controls the body's health to a very great degree. Ill natured people have unhealthy minds. You do not want as a companion a person who is melancholy, or always subject to forbodings of disaster.

6. It is a well known fact that persons who do not live much in the light, become readily the prey of their gloomy thoughts, and from these conditions suicides follow. Much of the ill health of the body can be traced to the lack of light, and the cheer that it should bring.

7. Light surroundings tend to make the heart light. That is, if nature sheds its light into the brain, the mind is more cheerful as a consequence. A life in the light, blessed by habits of light-hearted cheerfulness, are the most potent influences both for the health of the body and of the mind.

8. In the preceding lesson we have seen that habits are formed by the acts of the first brain; and, when formed, are turned over to the second brain, which keeps them active automatically. The habit of living indoors is thus formed. The habit of seeing only the gloom of every prospect, is so formed. The habit of looking on the dark side of all events, is the natural fruit of such methods.

9. Worse than these, is the habit of ugly moods and ugly thoughts, soured by an inverted belief in existence, all cultivated deliberately at first, and then left to the automatic brain to be maintained. A good habit will grow on you. So will a

bad habit. Cheerfulness can be cultivated; for it is the fruit of light, and is akin to light in every respect. What you are, you make yourself.

10. But while a person can force his mind to become cheerful under the most adverse circumstances, it is easier to do so when the cheery light of nature is invited into the daily routine duties of life. All that is bad, gloomy, ill-boding, melancholic and suicidal are offsprings of the habit that ignores the blessed light of day. Never forget that every atom in your body is made of light.

LESSON XXIV

BRAIN REGIME—"Habits"

1. The physical brain is conceded to be the seat of mental activities. It is divided into three parts. The first is known as the cerebrum, and has two sides, the right and the left. The second brain is very much smaller, and is called the cerebellum. It is located back of and below the large brain. The third is the upper section of the spine, and is called the medulla.

2. The physical duty of the first brain is to direct and control the thoughts and faculties. The duties of the second brain are to direct and control the muscular activities of the whole body as far as they are voluntary, or spring from the uses of the first brain. The medulla controls the vegetable functions of the body; or those involuntary activities that are inherited from the vegetable kingdom, such as circulation, respiration and digestion.

3. The first brain originates; the second brain takes on habits; and the third brain carries on life within the body. As an example, if you permit your lungs to breathe as they will, the third brain will alone attend to their supply of power; but if you decide that your better health requires new habits of respiration, such as a larger range and more energy, you will originate the better method by the decrees of the first brain;

and, after you have practiced for a while, the new habits will be taken up by the second brain until they become second nature. Then the third brain will involuntarily carry on the newly acquired habits of respiration.

4. The danger of forming habits is now apparent. It is a kind of danger that sooner or later makes or breaks life. Consciousness dwells in the first brain. But it is impossible to remain conscious of every act of the muscles. For this reason, nature sets up the second brain, the main duty of which is to adopt habits.

5. This habit-making brain, the cerebellum, waits for the command from the first brain; waits till the command is repeated a number of times; then proceeds to carry on its work accordingly. Thus if you say that you will drum on the table with your fingers, you must in the first instance so decide with your first brain; and thus make it a deliberate act. Having drummed on the table deliberately a number of times, you will find that you are drumming when you do not intend to do so. We have had this experiment tried more than ten thousand times with as many different persons. The result is that it sets up the offensive drumming habit.

6. But habit has its advantages. If you wish to become skilful as a pianist, you must practice. The hard part of the practice is in the deliberate fingering which is always directed by the first brain. When the same action has been performed a number of times, the second brain will take it up and adopt it. But if errors are allowed to enter during the deliberate stage of the practice, the whole process will have to be undone to the extent of substituting proper habits for bad ones. All persons should remember this. The greatest care is required during the stage when the habits are being formed.

7. So wonderful is the second brain in adopting habits that it will even adopt time. Thus if you drum daily for a few weeks at exactly a certain time, the habit of drumming will adopt that time. Take for instance the hour of nine in the evening; drum with the fingers at seventeen minutes before that hour; and, after a while, you will find yourself doing this

every evening at that exact time. The same is true of waking up in the morning. You can train yourself to awake at an exact time, even to the fraction of a minute, if you have the aid of some persons for a few weeks.

8. Nearly all the so-called vicious habits of life are formed by the adoption of the activities of the first brain by the second. It must be remembered that repetition of any deliberate act is sure to set in motion the same act as a habit in the second brain. It is to relieve the first brain of the weariness of consciousness in the multitude of work to be performed daily, that the second brain is furnished by nature with the power to take up repetition and carry it on by itself. But this relief is double-barreled; it saves the wear and tear of constant consciousness, yet it establishes other habits, good as well as bad, that are carried on automatically.

9. The great rule is to be careful of every deliberate act. In practice, take the time to be exactly right, if you seek skill and ease of progress. Most persons are partly right and go ahead at haphazard; thus forming either bad habits with the good, or else becoming indifferent in every act. This is permitting weeds to enter with the good seed; and the reaping is troublesome.

10. The most remarkable part of the habits of the second brain is the retention of one set of habits while others are being formed. Thus, it was never easy for a man to mount and keep his balance on the old style high-wheeled bicycle; but when he had once become expert through habit, and laid away the bicycle for years, he found that he could re-mount with about the same ease. The same law holds true of most things. Of course there is loss of fine skill in the non-use of any habit. Vicious habits come under the same rule. A set of good habits may drive bad ones out of your life; but the bad ones are there waiting for the time when they may reappear. Watchfulness is the solution of this danger. But the greater saving rule is never to allow any deliberate act to be repeated carelessly; in fact, never repeated at all if it is useless or harmful. It is in the first brain that the true habits of life are made once and for all.

LESSON XXV

BRAIN REGIME—"Hygiene"

1. The brain is built of foods that contain some form of phosphorus. This is found in whole wheat that has the coarse bran removed. It is also found in parts of other grains. But the zone of civilization is in the wheat belts of the world. Beef, fish, some fruits and a few vegetables give food for the brain. But there is no such thing as a brain food in fact; and any claim of that kind is without basis.

2. The fuel of the brain is carbon. This is found in the starch of flour and in all grains, in baked potatoes, and in other lines of diet. It is the one great attraction that sweets have for all persons who are normal. But carbon alone is hurtful. The best single combination in nature is whole wheat with the bran removed.

3. Pure, clean air is very important to the wholesome brain. The best minds are those that are in touch with outdoor life free from the slavery of severe toil. Very hard work, while it may not have killed many persons, has dwarfed their minds and souls. Laziness is even worse. Activity of mind and body in proper proportion, never excessive and never dulled during waking hours, is the ideal plan of living.

4. Change and activity are the commands of life. Keep at work with mind and body, and keep progressing. This is action, and this is change. Nature is always doing this; so should man. It requires planning to prepare the day's activities ahead. All work should be useful, and body rests should be followed by mental effort; or the two lines of work should proceed together.

5. Indoor air makes unhealthy brains. Meningitis is often the result; but it is induced by the filth of the air where other impurities are crowded in the room. Dust is one of the causes. Thus we see that clean food and clean air are important aids to healthy brains.

6. Whatever will injure the stomach will hurt the organ of the mind. Headaches are due to indigestion on the one hand, and to the omission of a meal on the other; as well as to the foul condition of the air in a room. Regular meals, simple foods simply cooked, and fresh air day and night, will keep headaches away, unless there is a lack of sleep or loss of vitality.

7. Dissipation will lessen the vitality, lower the power of the mind, and often cause neuralgic headaches. There are several kinds of dissipation, and it is not necessary to repeat them here. The natural law is that whatever exhausts the power of the nervous system will weaken the mind.

8. It is always true that, when the vitality is below a certain stage, insomnia will follow. But it is more in accord with the strain of modern life to look for the cause of insomnia in the deeper stratum of worry. This may be cultivated as a habit. But, as worry is a conscious activity, it remains in the large brain and indents the surface until it is excited beyond the power of suppression. The result is the inability to stop thinking about some unpleasant subject, and so wakefulness follows.

9. The natural cure for insomnia is fresh air and nothing for the mind to do, between the evening meal and the time for retiring. In that period live out of doors, and if you think of anything, let it be the plan of duties for the coming day. Always have your next day's work thought out at least one day ahead.

10. Sometimes when the blood flows too freely to the brain, a bowl of hot soup, or hot malted milk, or cold milk will suffice to draw the pressure from the head, if a little red pepper is dissolved in the contents of the bowl; about the size of a pea bean being sufficient. Take this at the moment of retiring.

LESSON XXVI

MENTAL HONORS—"Reasons"

1. Mental Honors are forms of mental action that give self-control and leadership in life. In order to understand their value, let it be remembered that there are three brains, as follows:

a. The first brain does the thinking when it is deliberate. It is called the cerebrum.

b. The second brain does the physical and automatic work of the mind, being chiefly a machine brain. It is called the cerebellum. It is very small compared with the larger organ of the mind.

c. The third brain is a part of the vegetable kingdom from which all animal life is sprung. It is called the medulla oblongata, being a top section of the spine. It controls the functions of the body, or such activities as take place in spite of the mind; including respiration, circulation and digestion, all of which functions are constantly active in every plant.

2. Humanity is ascended from the plant, through the animal. In the ascent it has brought up with it all the heritage of both the plant and the brute creation, topping off with the mind, something that not even the highest and most intelligent brute possesses.

3. Inheriting so much from its patronage, the battle of human life has been a bitter struggle for existence. If your parents were both drunkards, you will inherit conditions that will fetter you at all times and from which you will emerge into epilepsy or some dragging disease. If your parents, or one of them, suffered from venereal poison, it will be ever-present in your blood and load you down with weakness and wreckage from which you can never escape.

4. If you are the product of the vegetable kingdom, through the channel of the brute creation, you must carry both these influences in your body, except in so far as you are able

to build a mental life that will rise above them. Nature has kindly submerged the vegetable inheritance in the spine section, so that it is free from all mental interference except depression, worry, irritation, and counter agencies. By these means you may help or hurt yourself, but cannot do harm to others. That is all we need say of the plant power in the human body at this stage.

5. But the brute is a direct heritage. No help can be had for it. It seems there was no other way. Thought took form in protoplasm, and its combinations resulted in plant life. Into this life there came the brain, and the animal kingdom appeared. Into the animal kingdom there came mind, and man appeared. These are the steps, and we must bear the results. But we are able to control them so that they may not become hindrances in life.

6. The presence of the animal nature in us makes it easy to separate mind from our actions. What is called the deliberate mind may be trained to avoid mistakes and errors. The animal nature in man, being of an opposite character from the deliberate mind, leads to impulsive thoughts and acts from which arise nearly all the misery of the world. Impulse is animal, deliberation is mental. When the animal directs words and actions, the mind is separated from them, and hence errors and wrongs follow. The lion whose cubs were starving did not have any way of knowing that the man who was bringing them food was a friend; so animal impulse destroyed the man. The lion killed him. The mob that is infuriated by a belief that sways the animal nature in mankind, will as often slay the wrong man as the right; and it is only after deliberation takes place that regrets come, but too late.

7. All the wars, all the battles, all the struggles, all the enmities, all the hatred, all the evils of life are impelled by the animal nature that acts to the exclusion of the deliberate mind. The heritage is there and manifests itself. We are on the ascending scale. If the reverse were true, then it would be certain that the best in life was falling to the worst. But the proofs are complete that the scale is on the ascent. The influences

through which we have come out of the long and dark past are still clinging to us, but the world is growing better, and its improvement at this time is very rapid. As much will be gained in the next twenty years as has been achieved in the last six thousand years. Surely some climax is at hand.

8. We have seen that the vegetable brain, the medulla, controls respiration, circulation and digestion; that we cannot harm others by the evil influences that come to that brain; but that we harm ourselves when worry, irritation, or depressing moods reach the medulla. As buoyancy of life and clearness of mind depend on full and deep respiration, so these evil moods lessen these powers and indirectly we do harm to others. Digestion is weakened and dyspepsia follows under similar circumstances; and the irritation that attends indigestion makes a man ugly, profane and often cruel to others; showing the indirect manner in which the injury to the medulla may do harm. Circulation weakens the brain, even the great thinking organ of the mind, and may lead to mental breakdown, even to insanity; and again we see how, by indirect means, the harm we do the medulla will extend to the people with whom we come in contact.

9. But the peculiar process by which all these ills are given free rein should be understood. The mind of impulse feels but does not deliberate. An idea may inflame it, or may set up worry. The latter mood enters both the deliberate mind, or cerebrum, and the functional mind, or medulla; while the inflamed condition passes over to the muscles and wrongs ensue.

10. The purpose of these lessons now is to teach the necessity of retaining the supreme control of our deeds and thoughts in the deliberate mind. This will drive the animal nature away, and lead all the sooner to the reign of mind over matter.

LESSON XXVII

MENTAL HONORS—"First Group"

1. "IRRITATION."—There are three groups of ten each, half of which are negative, and the other half are affirmative traits of human life. The first is irritation. This is a condition that is automatic. It began in some cause or excuse, and was repeated until the animal brain took up the mood and made it a habit. Every little thing frets and irritates. In dressing, or in turning the leaf of a book, in dropping a button, hitting the hand, or almost every erratic act, the muscles fly off under supersensitive nerves, and the mind fumes. There is a tendency to throw things, to swear, to slam about, to ejaculate anything that comes to the impulsive thought, and even to go to an almost insane raving over the merest trifles.

2. "SMOOTHNESS."—As irritation is the first bad trait of this group, so smoothness is the first good trait; and is, of necessity, the opposite of the former. What the deliberate mind repeats a number of times will become automatic and create a habit. As bad habits come uninvited, they always hold sway unless a superior mind is in control. That irritability is merely an acquired habit may be seen from the fact that, when some person is at hand for whom you hold a high regard, you never allow yourself to show irritability; you do not then swear, throw things or slam about. You are smooth. You know this to be the case, for you have had the exact experience. Therefore, if you can be smooth instead of projecting porcupine's quills before your dearest friend, you can be smooth when alone. That trait can be made an automatic habit.

3. "EXCITEMENT."—This is a trait that grows with the using, and it becomes less or great in accord with your habits. It differs very much from irritability. Excitement arouses your thought. Some report sets you on fire. You fly off the handle. You believe almost everything that is

brought to your ears. You build up the mob spirit. You are ready to accuse a friend or an enemy on suspicion. Some trivial or important act sets you to thinking, and you think with your animal brain until your good sense is scattered to the winds. You are the child of whim, and this fault is the result of letting yourself be aroused unduly into excited thinking and action. Poise is lacking.

4. "CALMNESS."—The opposite of excitement is calmness. In a judge or a great person, it is called poise, or the avoidance of extremes. A judge cannot afford to show enthusiasm; his judicial poise prevents. But you can and should cultivate enthusiasm, and this can be done in the very realm of calmness. The giant steamship that crosses the ocean is calm and moves with superb dignity; but it is charged with tremendous power. That is better still. It is all the creation of habit, one way or the other.

5. "ANGER."—This is the third of the bad traits in the first group. Anger is a display of ugliness or aggressive hostility toward some person. It differs greatly from irritability; for the latter is developed by self-errors, while anger arises from the party toward whom it shows its teeth. No really great person is capable of anger toward any mortal being, or any animal. The supposed cause is generally small or ludicrous when viewed in the true light. Never be angry.

6. "PEACE."—This is a mood that may be cultivated until it becomes a habit. Some persons go through life with a chip on the shoulder; others cannot be tempted out of their peaceful purposes. There is nothing so easy for a person or a nation to do as to maintain peace if there is a genuine determination in such direction. The neighbor who inherited a law suit of years standing, went to the other party and told him that he would let him have all he claimed. This disposition brought the dove of peace to both parties, and neither was willing to take advantage of the other. You say it is not wise to yield to others; but it depends on many circumstances. The spirit of peace will accomplish almost anything.

7. "WORRY."—This is the common enemy of health, of mind and of success. There is no habit that so quickly becomes automatic. Only a few repetitions of mind and the trait passes on to the animal brain; then you worry about everything under the sun. From morning to night, it is worry, fret, worry and suffer. Wrinkles come into the face, the eyes grow dim, and the mouth is drawn. Yet it is only a habit.

8. "PHILOSOPHY."—Few persons know what this word means. The philosopher has an entirely different point of view from the rest of the world. He sees the earth as a part, and a small part, of a great system, the whole life of which, covering millions of years, is but one throb in the pulse-beat of the universe. A thousand years here is less than a second of time. What difference will it make how things go, when that second of time has ticked on the clockwork of the universe?

9. "MELANCHOLY."—Some persons believe this is a mental disease. If it is, then it has been invited by the habit-making action of the mind. It eats like a canker into the third brain. The dreaded disease, diabetes, has been caused by mental depression oftener than by any other influence. It may be the offspring of worry, but the latter is acute, while the former is chronic.

10. "CHEER." — This is the antidote of melancholy and its only cure. Everything else has been tried and failed. Cheer will start new life in the third brain. Proofs are abundant, and you can make them yourself, showing that cheer, even the cultivated kind which is the best, increases the respiration and so enlivens the whole body; it quickens the heart-beat, and sends more blood to repair the waste and lesions of the body; and it is the only real tonic for indigestion. If you make up your mind to acquire good cheer, it will come. Just think of it often and long at a time, and make your will power do its work, and life will take on new impulses.

LESSON XXVIII

MENTAL HONORS—"Second Group"

11. "MEDDLING."—A person who meddles in the affairs of others loses prestige and influence. This includes all talk behind a person's back, or to his face, that discusses the doings of such person, or in any way criticizes him or her. The offer of opinions unsought, or of advice that is carelessly given whether sought or not, is a species of meddling. It is better to have little to say rather than to say things that do not win the respect of others. Do not talk too much.

12. "CAREFULNESS."—This is the opposite of the above fault. It is the antidote. If you wish to become a leader among your fellow beings let them know that your statements and opinions are carefully made and not empty vaporings. Study to say things of value in a way to invite the respect of all who hear you. It is easy to attain to a standard that will draw people up to you; but gossip and idle criticism will not do it. Acquire a sort of judicial mind that weighs carefully all that you speak or write. This will bring you honor and respect.

13. "SENSATION."—This fault kills all the character in your life. It began when you enjoyed the mistakes and bad fortunes of other persons, and it culminated when you began to read the yellow press. You may say that you never read that class of newspapers; but you do not know that most daily papers are yellow, for they print the crimes and the wickedness of the world, and you read what they print. If your neighbors, or if some public official, goes wrong, you want to know all about it. This is sensation. It is sewerage, and your mind, the highest physical gift of life, is made the channel for the decayed garbage of human activities. Never read sensational news; never listen to them.

14. "MENTAL CLEANLINESS."—This is the antidote for sensation. If you will come to believe that your

mind is the channel of communication between the great universe and your existence on earth, you will want that channel to be kept pure. Sensational news and talk are the sloughing off of the sores and ulcers of the brute inheritance; and the newspapers cater to that kind of humanity. If you build a fine mansion you will want to exercise some supervision over those who seek entrance to its rooms and halls. In the same way watch the portals of your mind; see that no unclean thoughts are admitted.

15. "CHEAPNESS."—This fault includes the use of low words and the adoption of low thoughts. Slang is the lowest of these things. It is the result of the habit of imitation. Do not allow some mind that you cannot respect, to lead you. Slang is not originated in your own brain. In the adoption of ideas try to get away from those that are cheap. They will do you no good, and your friends will size you up when you utter them. In words, in thoughts, and in forms of communication you can be low in the scale of value, or of method; and thereby lose prestige.

16. "HIGHMINDEDNESS."—This trait is the opposite of cheapness. You may avoid the latter without adopting the better course; but an affirmative effort is necessary if you wish to lead your fellow beings in this world. It is always a good thing to drop faults; it is better to add values. A high-minded person will not use slang, will not utter trivial statements, will not employ the vocabulary of the kitchen or the street, and will not waste time in idle talk. This much is negative, and it is well. But a careful weighing of words and thoughts, a lofty standard of ideas, and a noble purpose in every act of life will, if sincere, prove magnetic and draw friends and believers in you who will help make your reputation one to be envied.

17. "INSINCERITY."—This fault includes not only lying of every kind, but it takes in that class of statements that are employed in jokes and often in teasing. The man who makes an assertion that is untrue on its face, excuses himself on the ground that no one is deceived. But the test

is not in the deception it bears or does not bear, but in the loss of character that attends any untruth whether in earnest or in joke.

18. "STRAIGHTFORWARDNESS."— If a clergyman, or a judge, or a president of this country were to utter untruths even when only fun is seen in their making, some degree of respect would be deducted from the esteem in which such high personage is held. For habit's sake if for no other, it is better to train your mind to those methods of thought and statement that will befit a man or woman of the highest position in life. Let a woman imagine the late Victoria, Queen of a great land, dealing in untruths even in joking; or let a man imagine a high dignitary of the church doing the same thing. Take great examples and live up to them.

19. "IMPULSIVE SPEECH."—Animal nature in man is never deliberate; it is impulsive. This trait is the cause of nearly all the wrongs in the world, and it is akin to physical excitement. When something occurs that does not suit you, the first thoughts are impulsive. Most persons are swayed by their animal heritage, and they speak as fast as they think. There is no interval for mental judgment. They say cruel things to their best friends, or to their dearest relatives. In business and in every condition of life, the impulsive thinker and talker is always in fact the weakest character and the least respected.

20. "DELIBERATION."—This is the intervening of the mind between the hasty thought and the unwise word. Some persons think twice before speaking once. This is better. But the mind that is deliberate will not speak at all unless the right word can be put into the right place. This is the best of all. It takes two to make a quarrel; as it takes two nations to wage war. If your friend, or dear companion, is incautious, or has actually done some mean thing that calls for severe rebuke from you, deliberate. Be as lenient as possible. Curb the tongue until the storm has abated. Haste makes waste in action; and it makes regrets following spoken words.

LESSON XXIX

MENTAL HONORS—"Third Group"

21. "WASTE OF TIME."—There is nothing in the universe that is still. The solid rock that is hidden miles below the surface of the earth seems to be buried forever out of all reach; but its atoms are whirling around in each other like the orbs of this sun system in which we dwell; and it is only a question of time when they will fly apart. Everything is disintegrating. Idleness is one form of death. It is out of harmony with the purposes of life.

22. "ACTIVITY."—When we die we cease to be active as an organism; but the elements of our bodies are far more active than in life, for they are undergoing changes with fearful rapidity despite the checking influence of embalming. When we sleep we simulate death; but the great engines of life are throbbing like giants in their vaults. Repair is going on. The object of repair is to take on new activities. There should be duties enough to fill in the day; duties of mind and body.

23. "WRONG METHODS." — Activities should be useful. Laziness is said to be the workshop of wickedness. This indicates that humanity goes astray when an idle career is chosen. Useless activities are of no value, but do positive injury. The loafer and the card-player are wasting time; but many a person who wastes no time, burns up energies by adopting wrong methods. There has not been ripe thought behind the work. Some business careers are wrong. Most professional men are in the wrong line of action. They are driven to get their living by their wits. In a vast majority of lives the professional person is a parasite.

24. "JUDGMENT."—Why do thousands of young men enter the legal profession every year, when ninety per cent of those now in it cannot get a fair living at all, and nearly all of the balance secure only a dishonest living? Why do thou-

sands of men become doctors every year when there are more men in that profession now than can be supported? What kind of judgment drives people to become non-producers when the ranks of such people are over-crowded? But even among the ranks of the producers there are millions who work under a wrong system; they do not perform their duties by direction of the mind after careful deliberation, but employ only haphazard methods. There is a right way for everything, and success is the logical result. Failures can be traced to wrong methods that may be corrected in the beginning.

25. "DRIFTING."—There are many persons who wait for fortune to come to them. They sit idly on the shore of an unknown land and are expecting the cow to back up to be milked. If they are ignorant, they choose to remain so. If they are unqualified for any useful place in the world, they decide to remain unqualified. They think they can drift up stream; or, like the men above the rapids, they do not realize that the falls are below them. The world has millions of drifters.

26. "READINESS."—The sure cure for drifting is making ready. This plan has been discussed in a preceding lesson, but it is a part of the plan of Mental Honors, and is placed in its proper position herein. There are little moments every day when some slight thing can be done toward making ready; and, little by little, the value will grow until it stands gigantic in its result. It is a sure antidote for drifting.

27. "MENTAL SLAVERY."—Any fixed belief in anything, prior to an investigation of the subject, may become slavery of the mind. While belief is necessary and generally helpful, it should never be so firmly lodged in the mind as to interfere with the entrance of truths in place of old errors. It took fifteen centuries of civilization to make the best minds of earth believe that the world was round, and some persons today are seeking to prove that it is flat. Once it was penalized by torture and death to believe a thing that is now known to be true.

28. "THE OPEN MIND."—The first essential of the philosopher is his willingness to be convinced. When a man is asked to sit as a juror in the trial of a case in court, he must be sure that his mind is open to the reception of evidence, so that his verdict shall be made accordingly. Some persons shut their minds against everything; other have their minds already filled with beliefs that are almost wholly errors. But the true philosopher comes with an open mind.

29. "AIMLESSNESS."—Suppose you are not idle, but are active; suppose you are not drifting, but are rowing up-stream; what is your goal? Are you working night and day for money? What will it avail if you secure boundless wealth? Many persons are manfully and heroically bending to the oars and are rowing up stream, but aimlessly. There should be a goal in view; one that has a harbor, a port where landing can be made, so that the journey may be continued after the rowing is done.

30. "TAKING FORM."—The universal thought that fills all space has been seeking form for endless ages. Out of the simplest combinations into the most complex, this flood of thought has proceeded to the present time. All about us on earth are evidences of form, and countless materials out of which other forms can be built. It has been stated that the one great distinguishing power that places humanity far above the highest brutes, is the faculty of speech. But there is another still grander. No brute has been made the partner of the universal thought in the creation of form; man alone is such a partner. See the wonders of human invention, and the splendid structures that the creative brain of man has brought to light! All persons who make something grow are such partners; all who produce results out of the lap of nature are in the preferred class; and all who add to the beauty of the land or the grandeur of earth are creators. Man is the only life that holds partnership with the maker of forms. But the highest form of all is yet to be seen.

LESSON XXX

ENGAGING "MENTAL HONORS"

1. The Thirty Mental Traits are classed as follows:

FIRST GROUP

1.	Irritation	6.	Peace
2.	Smoothness	7.	Worry
3.	Excitement	8.	Philosophy
4.	Calmness	9.	Melancholy
5.	Anger	10.	Cheer

SECOND GROUP

11.	Meddling	16.	Highmindedness
12.	Carefulness	17.	Insincerity
13.	Sensation	18.	Straightforwardness
14.	Mental Cleanliness	19.	Impulsive Speech
15.	Cheapness	20.	Deliberation

THIRD GROUP

21.	Waste of Time	26.	Readiness
22.	Activity	27.	Mental Slavery
23.	Wrong Methods	28.	The Open Mind
24.	Judgment	29.	Aimlessness
25.	Drifting	30.	Taking Form

2. It will be seen that there are thirty traits; in three groups of ten each; and that every group has five bad traits that are offset by five good traits; making a total of fifteen bad ones and fifteen good ones.

3. You can engage any bad trait you wish; but good ones must not be engaged in advance of bad ones; although both good and bad can be engaged at the same time, the latter being the better way.

4. An engagement is a battle. As bad traits are descended from the animal inheritance that prevails in your auto-

matic brain, you are called upon to do battle with a line of ancestors of more than a hundred thousand years in the past. This is quite a conflict; and it accounts for the ease with which every human being falls into temptation.

5. Do you know that the vices are more attractive to humanity than are the virtues? Do you know that everything that is best is draped in sombre shades, and that everything that is hurtful or wicked is made alluring? It really depends on the way you look at it; but for countless ages men and women have been trained by habit to look at it the wrong way, because they are overwhelmed by their animal inheritance.

6. A bad trait is like a damaging flood that sweeps through the rooms of your house, bringing filth and sewerage with it. It is better to stop the ingress of the flood before you try to clean the carpets, the furniture and the walls of the house.

7. When you engage a bad fault, you make up your mind to drive it out of your life. It will not go readily. If it does go, it will come back again. Then you engage it a second time, and it weakens, but will get back time and time again, until you have conquered.

8. A Victory is secured when a bad trait has been kept out of your life for one month. You may engage all the traits, good and bad, in the same month. It is better to begin on the first day of a calendar month, so as to be able to make your report on the first day of the month following. Any bad trait that has been wholly kept away for that period counts one Victory. Be fair with yourself. Lean to the opinion that you have failed rather than claim an unearned triumph. For instance, look over the bad traits and decide that you possess them all. You are irritable at times; you know you are; and you cannot truly claim otherwise. Then once in a while you become excited, not in the way you may at first mean, but in the way described in the lesson. Anger, worry and melancholy find their places in your nature. But you will claim that you never meddle. You do nevertheless. Then you are at times inclined to read of crimes in the papers

or listen to the criticisms of other people. Once in a while you are cheap in your manner of speech; insincere and impulsive at other times; and so on all through the list. Be fair with yourself. Do not flatter your ancestors.

9. On the good side, after you have engaged the bad traits, or while engaging them, give the good traits attention. Read several times what is meant by each trait; review the preceding lessons carefully, not once, but often. Memorize, under the memory system of this book, the order of the bad, and the order of the good, getting their numbers correct, and know mentally what ones balance the others. By so doing you can take your good and bad traits with you wherever you go; your mind will be on them; and Victories will be more frequent.

10. Any month that you have wholly subdued a bad trait, you are to mark yourself one Victory. Any month that you have all the time maintained a good trait, you are to mark yourself one Victory. You can secure a total of thirty Victories whenever you have subdued all fifteen bad traits and maintained all fifteen good traits. But as no person is likely to accomplish this tremendous result in the first month, you will very likely lose battles. Possibly you may not win any the first month. But you may have some bad traits under subjection already, and some good ones in command; and if these are so kept, then some Victories will occur at the start.

LESSON XXXI

"FIGHTING YOUR ANCESTORS"

1. Nature gives no heed to time. The fact that it has taken a hundred thousand years to enable thought to take the form of mind out of the chaos of matter, matters nothing to nature. The struggle came because matter was made as the vehicle through which mind could take form. Thought existed before it became matter, but not in forms; by taking shape in

matter, it made it possible to take shape in thought, and this is the origin of mind.

2. There could be nothing but conflict in such chaos. But it was a kind of conflict that was all the time shaping thought into form. We live in an age where the mind is extricating itself from matter; although both are one and the same except for the difference in forms. Mind is of recent evolving. Six thousand years ago mind was very young. Had mind existed many thousands of years, history would prove the fact. But back of six or eight thousand years, all is silence.

3. There are thirty traits that show the past and the future. The fifteen bad traits are the inheritance of the past. The fifteen good traits are the mental supremacy of the future. The fifteen bad traits have come up out of the animal existence of your ancestors. They are the traits that enslave humanity today. Can you name any fault, any sin, any wrong, any crime that is not an outgrowth of one or more of these bad traits? Conquer them, and you conquer all wrongs. Is it easy? Here is the solution of all problems, and the key of the future civilization. As mind rules the body, the health and the moral nature, so the battles of this stage of your life will rule your future here and hence.

4. When you have subdued any fault in the fifteen traits for one month, you have won a Victory. When you have maintained any good trait for a month you have won a Victory.

5. Twelve consecutive Victories in any one trait, gives you a MENTAL HONOR. But they must be in one trait. Thus if you suppress Irritation for eight months in succession, and suppress Worry for four months in succession, here would be twelve Victories, but as they are not all in one trait, they would not constitute a MENTAL HONOR. It is no easy matter to win such battles. The inheritance of a hundred thousand years cannot be overcome idly or flippantly. Battles are needed. War is necessary. You must become a real general.

6. Keep a record.

7. Get a book well bound, and name it "Battles with the Ancestors." Let your first entries be made herein, for this book

is your *"Vade Mecum."* The first records should be landmarks. They should show when you start your engagement for each MENTAL HONOR.

8. The necessary basis for each battle is the first month's standing in each trait. That is, after trying one month, note what your percentage is in each trait. Omit none. Be fair to yourself. Give the worst of every decision to your own side; for your physical mind will seek to make your record better than it is.

9. The percentage system is very pleasing and very satisfactory, as it compels you to act as an umpire in an affair where your animal nature seeks selfish triumph. A trait at the end of the first month stands in a certain percentage. This should be marked in the present book.

10. Take for instance the trait of Irritation. If through the whole month you have not once been irritated or vexed by anything, then give yourself 100 percent. If you have felt inclined to be irritable at times, but have conquered the inclination, mark yourself twenty-five percent. If you have not gone the whole month free from actual display of Irritation, mark yourself nothing, or 0. Smoothness works in the same way. It is the lubricant of the wear and tear of daily existence. The whole thirty traits are to be marked in the same way.

THE BASIS OF MENTAL BATTLES AGAINST THE ANCESTORS

At the end of the first month after you begin to rise out of the slavery of your ancestry, you are to make your foundation percentages. The first entry is the day when you begin to work for the better record, and is as follows:

Date when M....., the personal owner of this book, began to battle with the ancestors; that is, started on the road to suppress all bad traits and set up all good traits.....

Fill in the year, month and day; and insert your name in the proper place, so that this book can always be identified as yours.

PERCENTAGES after the first month of the Battles:

Estimate and write with pen and ink in the spaces allowed for same in the following lines, the rank you think each trait should have in the whole list of thirty traits:

1. Irritation Percentage, ...
2. Smoothness Percentage, ...
3. Excitement Percentage, ...
4. Calmness Percentage, ...
5. Anger Percentage, ...
6. Peace Percentage, ...
7. Worry Percentage, ...
8. Philosophy Percentage, ...
9. Melancholy Percentage, ...
10. Cheer Percentage, ...
11. Meddling Percentage, ...
12. Carefulness Percentage, ...
13. Sensation Percentage, ...
14. Mental Cleanliness Percentage, ...
15. Cheapness Percentage, ...
16. Highmindedness Percentage, ...
17. Insincerity Percentage, ...
18. Straightforwardness Percentage, ...
19. Impulsive Speech Percentage, ...
20. Deliberation Percentage, ...
21. Waste of Time Percentage, ...
22. Activity Percentage, ...
23. Wrong Methods Percentage, ...
24. Judgment Percentage, ...
25. Drifting Percentage, ...
26. Readiness Percentage, ...
27. Mental Slavery Percentage, ...
28. The Open Mind Percentage, ...
29. Aimlessness Percentage, ...
30. Taking Form Percentage, ...

After you have made the basis percentages which will be written in the above spaces at the end of the first month, you

will then know yourself better than ever before. Do not falter, Do not be one of those persons who never complete what they begin.

Get your inspiration from the next lesson.

LESSON XXXII

"CONTROL OF MIND OVER MATTER"

1. Many remarkable facts prove that thought and matter are one. For instance, the human body is the highest expression of matter; yet it is not only mastered by mind, but shows itself to be thought itself in physical form.

2. If a person is eating and relishing a good meal, the arrival of a bit of bad news will lessen digestion.

3. A shock of bad news coming to the mind will at once cause all digestion to cease. The gastric juice will no longer flow to the stomach, and the latter will become dry even while filled with food. This fact has been attested thousands of times.

4. Mental worry will almost stop respiration, and vitality will suffer.

5. Severe mental depression will stop the breath so completely that no physical evidence will remain.

6. News of loss, coming to the mind, will lessen the beating of the heart.

7. In some cases the action of the heart is so much weakened by the mind, that it cannot be renewed.

8. The case recently reported of the banker who lost all his fortune in one transaction on Wall Street, whereupon his heart ceased beating, and his death ensued, is typical of thousands of cases where persons are said to die of broken hearts.

9. A piece of information, arousing the mind, may cause the heart to beat so rapidly through excited thoughts, that it will run itself to death.

10. The president of a big railroad, on being told something by the president of another railroad that angered him,

fell dead of apoplexy caused by the rapid beating of the heart which pumped more blood into the brain than the latter organ could drive out.

11. Mental excitement, by acting on the heart, has killed thousands of men and women.

12. Mental grief, by lowering the action of the heart, has caused thousands and probably millions of deaths through broken hearts, so-called, by ending the beating of that organ.

13. Consumption, the white plague, and the most dreaded of all maladies because of the hopelessness of cures when thoroughly seated, is due altogether to lessened respiration, and its conquest will never be found until this one fact is accepted and acted upon.

14. Worry is the most common of all traits of the mind. The uncertainty of the future years fills the mind with dread and fear. Then worry prevails, sometimes in silence, and otherwise in open complaining.

15. We have made thousands of experiments like the following. A person who is in normal health and whose respiration is good, will be affected by bad news to such an extent that the breathing apparently ceases as far as observation is concerned.

16. The lessening of the respiration follows the degree of depression that is brought into the mind.

17. An exceedingly bad piece of news will so far weaken the breathing that no signs of the action of the lungs can be detected by the methods usually adopted by doctors.

18. Great losses and calamities have their reaction, and a person will recover more quickly from them than from the habit of worrying. The latter eats out the vitality.

19. Another set of thousands of experiments, having been made with many persons, showed the general fact that respiration was always low with persons who always worry; not those who merely fuss and find fault or are apprehensive; but those who allow the thoughts of foreboding trouble to eat into the mind.

20. Of all the scores of thousands of cases of consump-

tion that have come to our attention in the past thirty-five years, there is the all-prevailing fact present: namely, that low respiration precedes the attack of the disease. The germs cannot live in lungs that are sustained by full respiration. They attack weak-breathing lungs.

21. A piece of good news so affects the mind that the respiration will be increased.

22. A shock of good news is often more than the heart can stand; the circulation may be increased by the excitement until it runs the heart to death or brings on apoplexy.

23. Thus it is seen that the mind needs to avoid worry on the one hand and excitement on the other.

24. The extremes are never good for the mind.

25. Habits determine the health of the body. The habit of not worrying, which is cured by philosophy, steadies the heart and gives the lungs their full respiration without undue excitement.

26. The person who is unduly depressed by bad news will be unduly excited by stimulating events or facts.

27. It is easy to see that the mind controls digestion, circulation and respiration.

28. Proofs are everywhere abundant that the mind and the body act together.

29. What is called imagination is a part of the mind.

30. People who imagine things, actually live and experience them.

31. Nothing will bring on age more quickly than the belief that you are getting old.

32. You can cause a spell of sickness by your belief. This has been done more times than there are people on earth today.

33. Most chronic diseases are caused by the first belief in them. This would not be true where poisons in food and drinks, such as arise today from food adulterations, bring on lesions in the organs.

34. Some of the most remarkable cures in medical history have been brought about by things that are given as medicines but that are wholly devoid of medical properties.

35. Thousands of instances are known to every doctor of the effect of the mind's belief in the curative value of so-called drugs.

36. The medical books report countless cases of the power of the mind to change the character of the body, its tissue, its health and its comfort.

37. The well known case of the criminal who was blindfolded and then told that he was to be executed by being bled to death, is a common type of mental control. The man's arm was pricked, but no blood escaped. Warm water was trickled over the arm and he heard it drip into the bowl on the floor. Comments made by the doctors present convinced the victim that he was getting weaker through great loss of blood, and he soon died. This was plainly a case of the mind controlling the body.

38. Pills made of dough, medicines made of colored water, and other harmless substitutes for medicine have been employed by doctors thousands of times with marvelous results. Such cases have been described in medical works for decades, and are to be found today in many books.

39. When the patient has firm faith in the doctor, the cure is made easier.

40. When there is lack of faith in the doctor, the cure is much harder to accomplish.

These facts simply prove that the mind and the body are one, that thought and matter are the same, and that one form in nature may master another form.

LESSON XXXIII

"THE HIGHER MIND"

1. When you can understand that everything is graded, you will be more ready to anticipate the goal toward which we are moving in this study. These lessons must not be in vain. They have a definite purpose.

2. The grading is one of the results of taking form. Thought has passed through combinations without limit until complex conditions have come upon the earth; yet there is the steady progress toward the highest goal; and this is the limit of the upward grade of creation.

3. The lowest grades are matters of history written in the earth by the hand of geology. There everything is revealed. The barren rock, with its mission to break into form, has become the moving plasm of life. Upward the species have tended, ever changing, until from vegetation to brute creation, intelligence became brains, and now from the brute species to man, brains have become mind.

4. Still upward is the march of nature. Mind, weighted down by the inheritance of such a past, must of necessity fight its way out; and what a fight has ensued! When was there an era that living beings, brute or human, did not fight? It is a case of endless battling until the physical inheritance has been distanced by the power of the higher mind to extricate itself. Every species of the brute kingdom was made to fight, and nature gave weapons to all, with the command to fight; and they have been fighting ever since geology began to write its biography.

5. When was there an era in which humanity did not fight? Why are all the nations of civilization today armed to the teeth? It is the universal command to fight. The reason is plain. Out of the chaos of physical forms, thought has been struggling to free itself and there is no way except by effort, and effort in nature is conflict.

6. The intelligence of the tree is greater than that of the stone out of which it was formed. The intelligence of the lowest species of brute creation is greater than that of the tree. The brain of the highest brutes is greater than the intelligence of the lowest brutes. The mind of man is greater than the brain of the highest brutes. But the fact that humanity is in fighting mood today, shows clearly that the line of separation has not been quite reached.

7. It is well known that the human mind has two inclina-

tions: one toward its ancestors of the past; the other toward its goal of the future. These two inclinations may be called the old world and the new world; the old world is descended from the brutes, or ascended if the term is more pleasing. The new world is ours to conquer today. The mind that looks to the past for its inspiration is the slave of the brute forms of creation. It has the fighting mood that it has inherited, and it displays itself in the fifteen bad traits. The higher mind shows itself in the fifteen good traits.

8. The inquiry may be made, why there are fifteen bad traits, and as many good traits. But the answer is self-evident. When you are disposed to be irritated, or excited, or angry, or melancholic, or any of the evil characters that are contained in the fifteen bad traits, then you are living in the past.

9. But much of this past is welded into the conditions of modern life, and so it rises perceptibly out of the brute forms and comes close to the better nature. Yet it does not cross the line into the new world.

10. As flowers bloom in the plant world, and colors live in the rock, so the better forms are peeping up out of the grosser mind. The noble impulses that everywhere are seen in human efforts cannot be the progeny of the enslaved mind. They are the hand of the higher mind knocking at the door of nature for admittance. They show that there is something yet to come in the upward grade of creation. The physical mind is a stepping stone in the development of something better, higher and grander.

LESSON XXXIV

"NEW POWER"

1. The human mind is such a poor and erratic instrument that if it were the goal of earthly creation, life would be doomed from the start. You may not know it, but the fact is that all your misfortunes have sprung from your own mind or

the minds of other persons who have had something to do with your career.

2. It is not what has been created that is to guide us; but what we ourselves can win out of created existence. The intelligence of the tree is very great, but it will not do as the guardian of humanity. You would not like to be placed perpetually in charge of a plant, or a sparrow, or a horse, or a savage, or a wild man; yet all these are forms of mental creation. It is doubtful if you would submit to be wholly controlled and guided by any one person in the world; you would know that his mind would not be so free from error as to guard you against every vicissitude of the future years.

3. We have shown that all the wrongs in life have sprung from one or more of the fifteen bad traits described in preceding lessons. From one or more of those bad traits have come also all the mistakes and failings and troubles that have clouded your own career. Why? Because the human mind, burdened with its inheritance, is a poor instrument. It fails a thousand times for every successful step it directs.

4. But the fifteen good traits are harbingers of the higher mind of the future. Failure is impossible when once you have won those MENTAL HONORS. Wrongs and mistakes are impossible. They are practical messengers of the coming era.

5. When you have won the Victories that shall have placed you in control of the higher mind, then you will become conscious of a new power in every act of life. This is so easily proved, if you make up your mind to succeed, that it is worth trying for.

6. You may say that it is a long and determined struggle. It will not so prove in your case. But there is the sublime satisfaction that each effort you may make is sure to be rewarded. Just think how much more you will be respected by your fellow beings if you fully possess any one or more of the better traits!

7. Suppose you were to be highminded in everything; your friends would soon know it, and your rank would be changed as in a day. Suppose you were to be wholly clean-

minded; we know you think you are, but you have much to do to reach that state; the influence would go out in all your acts and words. Deliberation, when the mind is active, is a great power; it becomes felt everywhere. Try it. Not the slowness that stalls so many minds, but active, energetic deliberation.

8. What is grander than the mind of the true philosopher? Not the man or woman who studies the works of a philosopher, but the one who lives philosophy. It sees life on earth from the viewpoint of an endless universal era; not from the day of human events.

9. But the thirtieth trait, Taking Form, is the climax of them all. The Form to be taken is that of the higher mind; the mind is not the slave of the physical body, but is master of the physical mind and all the physical world of existence. This is the Form that is the goal of the universe.

10. Man has proudly boasted that he is the climax of creation. If he is the slave of his physical mind, then the climax is not worth the having. The wonderful machinery of universal existence has not been commissioned with its sublime operations for the purpose of making such a thing as man or such a thought-form as the physical mind, the goal of creation. From the sky to man! What a fall! There is something else ahead, and we must ascertain what it is. We know that all life is graded, and that there is a higher degree close at hand, or even present with us at this very moment.

LESSON XXXV

"MIND RISES TO ITS LEVEL"

1. The question may be asked, why thought could not take form without making use of humanity as its agency? Some persons will want to know why the all-powerful universal thought could not take such forms as it chose, and omit the battle ground of earth in its process? Why could it not create all its forms in space and by one quick fiat?

2. The answer is that there is no such thing as time in the universe. A million years may be a single pulse-beat, in which case the process of human existence may be part of one quick act. There is no doubt that this is so.

3. The true philosopher understands that, in the beginning, although thought was ever-present and eternal, it was merely mental power that filled the sky. It must have preceded matter; and, as material cannot be created out of anything apart from itself, thought became material by the act of setting up impulses of itself called light. The breaking up of light made it possible for combinations to occur. Thus thought made matter out of itself. Substance and its qualities are only sensations. If you wish to understand how very thin, materially, thought is, all you have to do is to think of light large enough in bulk to make a world the size of the earth, condensing into an atom smaller than the most powerful microscope can disclose; and it is the combination of these atoms that makes the molecule out of which so-called chemical elements are formed. Thought is thin materially, but its power is formidable beyond all conception, as you may see by trying to look the clear sun in the face.

4. The universal thought filling the sky was nothing but power. It had no companionship, and no variation. It was only through form that it could build its temples or orbs, and create its companions or beings. From matter to life was only a few steps. There never was a piece of matter that was not active. It was impulsive for life. To us the steps seem slow; as one of our minutes seems very long to an ant. But in nature the steps have been rapid: Light, ether, atoms, molecules, substances, material, elements, protoplasm, vegetation animal forms, man, brain, mind and, now, the climax. To our conception it is slow; but to the universal power it is but a flash; just as one quick act that was ordered out of the mind of the sky.

5. Thought, the attenuated, formless expanse, now rolls itself up in worlds, and space is occupied by its temples. But worlds are of no use, if thought alone must occupy them.

Through forms of matter, it takes its way to forms of higher intelligence in matter. The question often arises, how the human mind came by such a bad inheritance as it possesses. The answer is that matter was made by combinations, that there has been no limit to the results of combinations. Variety in voluptuous abundance has been poured out over the face of nature until the command for order came to bring intelligent forms out of the chaos.

6. Each material substance was working out its destiny, slowly, but surely. In each cell there was present a brain. This brain held the message. As atoms combined, so cell-brains combined until the animal and human brains were developed. All that man is today has come up out of the material and brute past. There has been no other way offered, and what is, is right.

7. The goal is form. Form is double. The material still remains as the abode, the temple. But the palace must have its dweller, and the universal form must have its companionship. Dwellers and dwelling places are the ends and the eternity of universal life. They will never cease. Progress, and not alternate life and destruction, is the order of events in nature. Everywhere in the sky the abodes are being built. Some are advanced in their stages, but the material universe is comparatively new. What about the dwellers? Where are they, and whence do they come?

8. Some persons think this earth and its peoples are the best that can be produced by universal thought. In the whole sky of worlds, this planet is hardly as large as a grain of sand on the seacoast. But this is too near philosophy, and that stupendous study will not be allowed to intrude on these pages. What we want to know is where are the dwellers of the millions and billions of temple-worlds that float in space?

9. What is the destiny of this globe? Why was it created? Of the billions of human beings that have already come and died on its bosom, how many still live, and where? One grade follows another. Are we the better grade of the life that has gone before? If so, what warrant is there to believe that we

are anything more than stepping stones over which other generations will march, until progress has given birth to the race of destiny? We are better than the savages, bad as we are. The savages were better than the brutes, although both classes were stepping stones to our coming. We have walked on their dried bones.

10. But our one hope is that the level of the power that has created all things and all life is in our inner minds. Our higher existence potent within us is at the level of the universal thought which is the fountain head. How can we know this? The present lessons are devoted to the study of Mind and Thought. It would be out of place to follow along the lines of proof herein; yet it seems equally wrong to leave the subject without saying that proofs are overwhelmingly abundant that the inner mind of man today is at the fountain head of the great fund of universal thought out of which he sprung. These proofs belong to philosophy.

LESSON XXXVI

"THE MIND SUPREME"

1. We are teaching only the practical side of life. We have no instruction to give in the occult, or in any superhuman branch of the subject, if such there be. In this day it is important to keep close to what can be adopted and employed in the struggle for existence. If nature gives all lower forms of creation the aid of instinct, it is important to ascertain if instinct is really a kind of knowledge, a telling of something that is ahead. If so, then it is certain that humanity is given still greater power to look ahead.

2. Now instinct comes to any life. When it assists the animal, it is equal to a visit from a power that is hidden to the physical life but that comes to the brain and whispers its guiding command. It is a part of universal thought; for, without its aid, the animal would perish, and this would destroy the

equilibrium of nature. So when a glimpse of coming events enters the mind of a human being, it is like the whisper of universal thought.

3. Begin the habit of putting in concrete form the whisperings of intuition and of presentiments, and the flashes of genius, and you will find these visits growing with remarkable rapidity. Thought lives for the one great purpose of taking form. A written fact is the concrete form of a thought. To reread it many times, builds up the source of that thought. If the thought is intuitive, save it, remember it, refer to it, and you will stimulate that function of your mind. This has been the chief trait of every successful genius that has ever lived.

4. To this habit of turning thought into concrete form, add the habit of seeing thought in life everywhere through the Essays of an earlier lesson; add still the gigantic memory you can secure by another series of lessons in this book; add again the battle against your ancestry by driving the fifteen bad traits out of your life and bringing the fifteen good traits to take their places; and you can make yourself what you will; great, grand, splendid, supreme in mind and thought, and honored wherever you are known.

5. You have another mind, a higher mind, an immaculate mind. You are not conscious of its existence, because your physical mind looks backward only. Your heart and sentiment may yearn and hope for the future, and your physical mind may reason that there is no future beyond this world; but your higher mind knows the facts.

6. Enough has been taught thus far to show you that your higher mind is a part of the universal thought that dwells everywhere in the sky and on all the orbs of space. It is a grand fact! The universal thought as it originally prevailed before it took form is still ever-present; it is in the matter it has created; but it lives still as mind in everything, and controlling mind in the universe. To be a part of that mind is everything here and hereafter.

7. You are adding years. Perhaps you are growing old. No one who preceded you on this earth is now alive except

those of the most recent generations. No man or woman has escaped from a generation far back. All have gone; all disappeared. Their bodies were made of earth and went back to the soil from which they came. They had minds; that is certain. They had other minds that were part and share of the great universal mind. If the physical mind dissolves, it is certain that the universal mind does not. It lived long before matter was formed, and it will live on and on until the epoch of this world's history shall seem but the dawn of a first day; and then it will live on as long as there is meaning in the word *forever*.

8. Millions times millions have come and gone on this planet. We are tenants in their places. We struggle and battle for existence; and we think that all nature was made for us; then death comes and we sleep. In a few hundred years we will be wholly forgotten, and, in the intervening years, other folks will laugh at our odd ways and crude inventions as we now look lightly on the boasts of those of the past. The earth is more than a hundred million years old, and may last as much longer. Where will we be in a hundred million years? Where in a thousand years? What will our worries be worth fifty years hence? We seem to be the focus of the long past and the long future. But so others seemed many centuries ago, and in a few centuries hence neither bones nor slabs will remain to mark our transit in and out of the world.

9. Every sound life seeks to look into that port of the future that follows death. But the reasoning mind cannot reason out a future existence. Then the heart tries and we call it religion. But that is often a blind leader of the blind. It ameliorates the misery of living, but brings no triumph either here or hereafter unless it opens up the higher mind. The noblest forms of religion do in fact bring us in touch with the universal thought. But all true religion is natural. It compels a recognition and acknowledgment of a direct responsibility to the power that made us and that controls our destiny. By its inspiring influence it clarifies the brain and lifts the veil of all mystery. As far as it is possible to ennoble human life, all

efforts must be made along the line of driving out the fifteen inherited traits and bringing in the fifteen better ones.

10. By so exalting the mind, you will come into close touch with the universal thought, which is your higher mind, for that is a part and share in the creative thought. As habit has given increased foresight to great men in the practical affairs of this world, and the deeper cultivation of that habit has made them impregnable against the mishaps of the future, so the same power in higher uses may be invoked in looking beyond this world. No man has a right to live and die without doing what he can to penetrate the darkness beyond. To fight for a living, to mass and herd like cattle, and like cattle to die and return to the compost of earth, is not living at all. Possessing an imperishable mind, something should be done to obtain its aid in solving this the greatest of all problems. Hints as strong as lightning strokes have been given in the visits of instinct, intuition and inspiration; but they have been cast aside. It is time to make use of them.

11. There are some things that you can do:

First, by the aid of this book, you can purify your mind. It needs rendering.

Second, by the aid of this book, you can secure the companionship of your higher mind and thereby come in touch with the universal thought or creative power of the universe of which your higher mind is a part.

Third, by the aid of this book, you can come into a light so clear and strong that you will know, beyond all doubt and with unerring certainty, that there is a future for you, both here and hereafter.

THOUGHT TRANSFERENCE

THE LAWS AND METHODS OF ITS OPERATION

CHAPTER I

FACTS ALONE HAVE VALUE

THE world advances. While the mind is no stronger than in ancient days, it knows more. In depth less profound perhaps, in acuteness of exploration it surpasses the boast of every previous era.

Speculation is unpopular except among the ignorant. Superstition no longer plays a part in the arguments of science, or common knowledge even; although in its vestiges it retains a strong hold on men and women who, through twinges of conscience, are afraid of Friday, the number thirteen, and similar spectres.

One thing of importance has been learned about the mind itself; and that is, no matter what its soil, it brings forth results commensurate with its impulses. The splendor of Babylon, of Egypt, of pagan Greece and Rome, must ever stand as a monument to the fertility of the mind, growing luxuriant weeds of superstition in the soil of ignorance. What men do not know they imagine. They thus create great systems of speculation, complex, ingenious and strong enough to defy centuries of assault.

The ability of the mind to meet all its doubts by explanations based on conjecture and sustained by partly applicable facts, is its chief peculiarity. An examination of the knowledge of the world shows but few really great facts, and these all confined to operations and results. Yet universities are necessary to develop how much man does not know and cannot learn. The theory of light is mere speculation; we do not know what it is; but the study of this mysterious force may keep the ablest minds busy for a lifetime. Newton had a large brain; was a scientist; a philosopher; and claims the attention of all future

generations; yet he taught mankind a thousand things that are today known to be untrue. Wisdom is always simpler than it seems, and elaborate theories are unnatural.

Here we arrive at a very good rule. Speculation is always profound and leads the mind into mazes of reasoning. This, in scholars, is philosophy; in ignorance, is superstition. The matters that speculation explains are taught in the schools of the world; the things that cannot be explained, even by the sheer use of imagination, are called phenomena.

Classed among the unexplained operations of life is the power of the mind to catch the thoughts of another brain without the use of the senses. At first it seemed to smack of the spiritual; and a few years ago it would have been regarded as clairvoyance. Today it is known to be a regular function of the mind.

So close is the present to the time when transference of thought was regarded as a phenomenon that to some persons it is as mysterious, as bewildering, and as terrifying as were the eclipses in the heavens a few centuries ago. But the obscuring of those orbs was a fact; how it occurred was not known; so philosophy explained it to the wise, and superstition to the masses. Taking advantage of the two facts of our own time; that thoughts are mysteriously transferred, and that people generally are in the dark as to the process, certain writers find the public an easy prey to almost any speculation on the subject. If the author can succeed in establishing the truth, by presenting the facts in themselves, some service will have been rendered.

The greatest abuse of the public mind consists in the attempt to prove that apparitions, seen by a morbid condition of the optic nerve, are evidences of the supernatural. Even a religious belief may be founded on such an error. Being inexplicable it at once rises to the miraculous. The professional clairvoyant, ignorant of the process, knows that thoughts may be transferred from one mind to another; proves it easily; and, from this basis, enlarges the scope of the profession by ventures far beyond the truth. The client believes and is terrified.

Some have shaped the whole course of life to ideas impressed by falsehood, merely because part of the truth has appeared, and thousands are going to ruin by being misled in these avenues. Facts alone have value.

Because the mind can travel into other heads and other scenes, and reproduce certain thoughts, see certain forms and translate certain transactions as though all were present in the life around, the unwarranted conclusion is drawn that spirits are at work helping on the phenomena. From this belief there has arisen the semi-religion known as spiritualism. At first glance it would seem as if the conclusion had been warranted. A man who believed in spirits and preached spiritualism, became for a number of years a co-worker with the author in the study of these operations, aiding materially in unfolding some of the facts presented in the pages of this volume. At last he became a convert to the great fact, that spiritualism was founded on an error, although none of its bases required change; and he contented himself with the consolation that the conclusions were warranted in the light of the meagre explanations at hand of the occurrences which could not be doubted. The literature of that profession shows that facts have been ignored whenever they had bearing upon the subject, and the divergence from their earliest assumptions has opened the way to frauds and charlatanry. When the honesty of an individual is involved, science is ill sustained. Facts alone have value.

Not only are such matters as apparitions, clairvoyancy and spiritualism chargeable to thought transference, but mental aberration in various forms play an important part in the operation of this function. That they are morbid conditions can be easily proved. They have no place in an array of facts offered in evidence of a normal process. They are used, however, to impress the unthoughtful. As well might the demons seen by a madman, or the vermin offspring of a rum-demented brain be taken as proofs of a world of such spirits about us.

The facts are these:

Thought is a force; not a filmy thing, having only an imaginative existence.

It is as real in its operation as light or sound, and may become as perceptible.

It is impelled as a force, having every conceivable degree of strength: generally weak, often intense, sometimes volcanic.

As a force it is capable of taking complete possession of its owner, displacing sleep, impairing health, imparting torture and remolding life. A force having such energy might, in theory, be supposed to exert an influence beyond the narrow compass of the skull that contains it.

The mind is presumed to think for the benefit of its owner; yet it is one of the commonest occurrences in every day life to send thoughts into other persons' heads, and to receive thoughts originated by others. The evidence shows that this is generally done without knowledge of the loss or gain. In other words, we unconsciously give our thoughts to people about us, and we unconsciously take into our minds the ideas that are being evolved from the brains of men and women everywhere.

Thought being a force, and its transmission a well established fact, as we shall see, the third and last proposition is this—it must operate by some fixed law or laws.

No author, teacher or scientist has gone so far as to claim to discover such law or laws; and one who would be so bold must prove every inch of his way by clearly established facts. In the following chapter the reader should become the student and the analyst. There is much to be considered; the main purpose being to learn how a force that sends forth an admitted revelation of the mind can be interpreted at the will of others.

CHAPTER II

PROOF OF THOUGHT TRANSFERENCE

PUTTING the question to so many persons that numbers represent unanimity: Have you ever experienced thought transference? the answer has invariably been in the affirmative. This of itself would seem to make out a case.

The next inquiry would relate to the details of particular instances; and these are numerous in every life. To those who have gone over the subject the following rehearsal may become uninteresting. At this place we shall deal with nothing more than general transmission, leaving the specific uses of this process to the consideration of other chapters.

Two men were seated on the piazza of a summer hotel, talking of nothing in particular. The chief objects likely to attract their attention were the ocean, the bathers and the heat of an unusually oppressive day. One became lost in thought. He says he had a desire to find a cooler clime; and the following topics passed through his mind in the order named. A cooler place was not easy to find; when the breeze came from the land the benefits of the ocean were denied; some elevated point of land would be cool, no matter what might be the direction of the wind; mountain resorts were sure of being cool at all times; the White Mountains would be delightful especially at the summit; the ride on the cog-railway to the top of Mt. Washington; the fog at the crest; the house chained down to hold it against the gales; how the wind did blow there at times!

The companion at this time casually remarked, "I would give fifty dollars to be on top of Mt. Washington today, with the wind blowing a gale." The interruption was exactly at that place in the train of thought where the thought dwelt on the wind.

"What made you mention Mt. Washington?"

"I do not know."

"I have been thinking of it for some minutes."

"So have I."

"What were we last speaking of?"

"The bow-legged man in the bathing suit."

"What connection had that with the wind blowing on Mt. Washington?"

"Not the slightest."

"How did you happen to think of it?"

"I wished it were cooler here, and wondered where to go. It is cool at the seashore only when the breeze blows from the ocean."

"Just my thought exactly. Go on, if you will."

"I thought that elevations, like high hills, would be comfortable even in a south breeze or on a still day. I thought, then, of the White Mountains, although I have been to half a dozen other mountain resorts. The next thought was of a ride up the railway to the top of Mt. Washington; the fog; the house chained down to protect it from destruction by the wind; and the wind itself."

"You have been thinking my thoughts, or I yours. Are you gifted in this direction?"

"Not that I know of. Everybody at times absorbs the thoughts of others."

The foregoing conversation, reported in substance only, was preserved for the purpose of study and comparison. In itself it proves nothing with certainty, but indicates merely that there may have been concurrent processes of thinking.

A man some years ago was wronged by one who cleverly concealed all proof of guilt. He knew not why, but his mind led him to a trunk; and, in blind obedience to a thought, he went at once to a certain corner at the bottom and produced a package containing conclusive evidence of guilt. The circumstances were such, that the search could not be regarded as either probable or logical.

A woman left some valuable papers at a lawyer's office.

He placed them on his desk. At night he mixed them by accident with other papers. They were then put away with voluminous documents numbering several hundred. Six months later he needed them and could not find them in any place. The woman required them in order to prove her right to a certain property. They seemed irretrievably lost. Several clerks assisted the lawyer in the search, and all the files of documents were carefully examined. At last the woman in despair relinquished her last hope, when her mind was strongly impressed toward the upper drawer of the lawyer's desk. Here the papers were found. It was the last place of all others where anything of value would be stowed away. They evidently had dropped there from the desk. The circumstances under which they were discovered startled all concerned.

A man about to sign an important document seemed to hear some one say, "Wait until after dinner." He waited and received information that gave him an advantage worth nine thousand dollars.

A man arising from his bed one morning was suddenly informed by his mind that a great personage had died suddenly. He hurried to get the morning paper and found the death announced in large head lines.

Two women were discussing a matter of dress, and one described a certain style that she thought would be pretty.

"You have seen ——," said the other, mentioning a well known magazine, and producing a copy from her pocket. "You have described a new style almost word for word."

"Indeed, I never saw this. My magazine is at the post office."

It was clearly proved that she could not have seen any description of the dress; and must either have reached it by accident, by coincidence, or by transference of thought.

Three men were spending an evening together, when one exclaimed: "I smell smoke, as if a horse were burning." The next day it was learned that a horse belonging to the man who spoke was burned to death in a barn twelve miles away.

At a party of young ladies a game was being played, in-

volving the guessing of certain words. One of the party said she saw the word "in the air" each time a new one was selected by a committee chosen for the purpose.

At a "spelling bee" an unusual word was given to the contestants, numbering one hundred and fifty. A school teacher, sitting twenty feet away, spelled it over in her mind so clearly that the author caught every letter of it. On discussing the matter afterward it appeared that the school teacher had seen the word that day for the first time and had committed it to memory. No other contestant knew how to spell the word.

A watch stopped at five o'clock and thirty-four minutes. The owner, on being asked what time it was, said "Sixteen minutes past six" as he held his watch open before him.

"Why, no, it isn't," said the inquirer.

"Yes, it is, exactly," said a third person. "My watch is right, as I set it this afternoon."

But how the man who was looking directly at his watch pointing to 5.34, could see 6.16, and that the correct time, was a puzzle to all. He himself said: "As I opened my watch I saw the hands at 6.16, as I thought, and immediately looked away, announcing that as the time."

A man who had puzzled over a certain problem suddenly found the solution. On hurrying to convey it to another, he found that the other had just discovered it. It came to both as a surprise. In a short time it was learned that a third party had, in reality, found the solution a minute or two in advance of the others.

These are simple illustrations of the commonest form of thought transference. They are not only known to be true, but are on a par with the every day experiences of all mankind, for you and all of us are receiving thoughts every minute, whether we know it or not.

The author has gone further into the proofs, covering far more complicated cases under perplexing circumstances.

Could every person learn to distinguish between the thoughts that are original and those that are transmitted, the proofs would be very abundant even to unobservant minds.

It is to be hoped that this volume will succeed in making such distinction clear to every individual.

In England, Germany, France, India, Australia and America there are societies, composed largely of physicians and scientists, whose efforts have been untiring to ascertain how much credence may be given to the testimony of those who claim to have had unmistakable evidence of thought transference. Committees have traced every claim to that point where the proof is either satisfactory or deficient; and enough evidence has been adduced to establish beyond all doubt the fact that thought is a force exerting, by some law peculiar to itself, an influence that reaches other minds and makes its contents known, sometimes vaguely, again clearly.

If this were all, its importance would be great enough, but there are deeper and far more serious operations of the mind that require study and explanation. The proof is abundant that mind is an interpreter of the senses of touch, taste, smell, sight and hearing. Sometimes the recipient of an impression obtains information through smell; but it is in the brain that this sense is lodged. The nose has nerves that communicate the sensation to the brain-core, where smell is actually indicated. So a person whose sense of smell has been destroyed may detect odors in the brain itself.

Sounds are heard only in the brain. Let the nerve become dead and the loudest noise is as silence. But many a person has been made conscious of voices, music and other sounds by the operation of thought transference.

Experiments or transmission through taste are recorded in abundance, and no doubt is had on the subject. It is when the senses of sight and touch are active in making presentations to the mind, out of their ordinary use, that the ignorant are horrified. No one wishes to be touched by unseen forces, nor is an apparition a pleasant visitor; yet these occurrences are as simple as the sight of a cloud, the shake of a hand, or the presence of a friend. To understand the laws by which they operate is to regard them as part of the wonderful mechanism of life.

CHAPTER III

THOUGHT IS A FORCE

WHATEVER may be the degree of thought dwelling in the mind, it remains at all times a force. Light is a force, not a substance. Heat operates on molecular matter, but is not a substance nor an element in any sense; it is merely a force. So sound is in the same category. Electricity is probably a fluid, akin to substance.

A force is an agent. It may or may not employ matter as a sub-agent. Thus sound is merely a force. It operates upon matter in mass. Heat operates upon the molecules of matter. Light upon the ether between the molecules. Electricity is a fluid, consisting of ether upon which light has spent its force.

Thought is electrical, as we shall see, and combines force with a semi-substantial fluid. Let us prove our way as we go, and we shall then find that force combined with substance is more powerful than in itself alone.

Omitting some of the lesser classes of forces, we will discuss the greater, such as gravity, sound, heat, light, and electricity. Gravity is apparently without limit. If there were but two stars in the sky, and they at the farthest extremes, requiring billions times billions, times billions of centuries for their light to reach each other, they would nevertheless be drawn toward one another by the law of gravity. Across the trackless sky, amid an inconceivable waste of space, some unaccountable influence would go forth wandering on toward the co-occupant of creation and call it to its mate. This power is universal. It adjusts and holds in place every sun and planet and satellite. Yet it is nothing but force. It is more evanescent than light, yet the mightiest energy that exists. *It acts on space.*

In Figure 1 the space between the two orbs is made blank, and this emptiness represents the medium through which gravity acts.

Sound is at the other extreme. It is not an agent acting on matter apart from itself, but it compels matter to become its agent, and, in obeying, the agent operates in mass. This peculiar use of the force known as sound is of striking impor-

FIG. 1.

tance. Air is the most common agent. It is evidently constituted for the purpose, as it moves so easily in mass. Water will convey sound; so will almost any solid substance; but not in a way suited to human speech. When a noise is made the force imparts a disturbance to the atmosphere; this disturbance travels everywhere in the form of waves; it reaches the drum of the ear; the latter is disturbed; it irritates the nerves; and the brain so interprets the movement as to declare it a sound.

FIG. 2.

Figure 2 represents still air in which the force called sound is not operating.

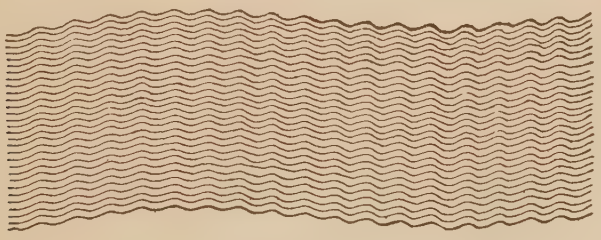

FIG. 3.

Figure 3 illustrates the wave action of air, influenced by sound. By this we see that the force is not in any sense a substance, but merely employs a substance on which to operate.

Heat differs materially from sound; it acts upon the molecules that compose matter, while sound acts upon the general body of matter in entirety. Looking at Figure 4, imagine it to represent a section of the atmosphere, so magnified that the

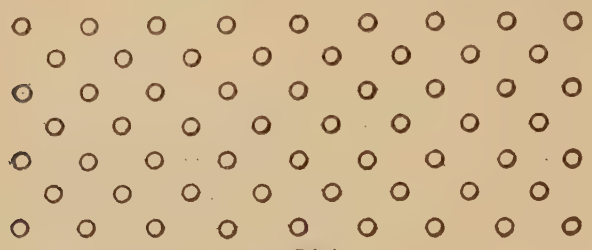

FIG. 4

molecules composing it are distinctly and separately seen, as though each were a world floating free by itself, yet having no disturbing cause. The placid condition may be called cold, though not absolute absence of heat. While the diagram is merely representative, the fact it illustrates is well established in science.

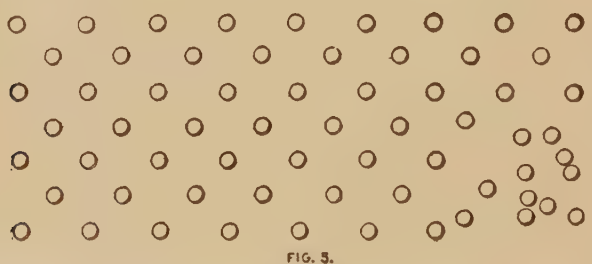

FIG. 5.

At the lower right hand corner of Figure 5 these molecules are seen in a partly disturbed condition. Heat has been applied. The regularity of the little parts has been broken by movement of the molecular grains that compose the substance. Let the heat become general and all the parts will vibrate, dance, revolve and assume a great velocity of motion. This is called heat. Increase it to fire and the molecules will fly apart, burn away and enter into new affinities. Heat is a force that cannot be originated by any act of man. It must have preexisted. We can only liberate it where it is now dormant, as in

fuel and all burnable matter; but, when set free, it dies out forever. Thus a tree, in the act of growing, absorbed the light of the sun, and retains it as heat force. Fire will liberate it, and destroy the tree. Its elements appear in other forms.

It is said that nothing is lost in the economy of nature. All forces are lost, as we shall see. Material elements survive change, but the energies that alter their condition die away for all time. Heat resolved to motion, simply uses that process of death. This law maintains the life of the physical body, as electricity does that of the brain. Heat is collected light. Electricity is confined, compressed light, united with ether, and blended into a new condition, like a semi-fluid. It thus appears

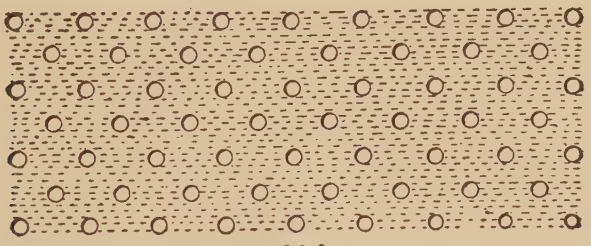

FIG. 6.

that light, the source of all life, the sustaining force in nature, is the father of heat and electricity; two agencies that are employed in all thought processes.

To understand the application of this all reaching power, we must understand *ether*. In an untechnical manner we will glance at the composition of matter. To the eye, all things visible have form; to the chemical gaze they have composition, known as elements, atoms and molecules. The latter are the exceedingly fine grains of which the form is composed, having chemical standing. In Figure 6 as in Figures 4 and 5, these molecules are made in diagrams for the mere purpose of illustration. They represent solids, liquids, air or other gases, as the ultimate fact is the same in all material construction. These grains are supposed to be free from contact with each other, yet held together by degrees of adhesion depending on the nature of the construction. Between them an extra-chemical

air floats, finer than any gas. It is called extra chemical because analysis cannot conquer it; it can only detect its presence and know of its necessity. Other lines of experiment may make valuable use of it, however.

The air that is almost invisible is but a collection of grains, or chemical atoms, held together by the affinity that controls it; yet, between each grain, and among them all, is a sea called *ether*—not chemical ether—that penetrates the hardest solids as easily as though they were great open sponges, which they are in fact when seen under the microscope. The closest gold is porous; the most compact flint, the diamond, is full of enormous openings, holes, apertures, through which this ether passes with no difficulty whatever.

In Figure 6 an attempt is made to show, by fine lines, this ether occupying the spaces between the grains of matter.

CHAPTER IV

HOW THOUGHT OPERATES

TO CARRY on the explanations begun in the preceding chapter, and show wherein thought is a force, we must discuss its method of operating. Every force must have its medium. Gravity requires space; if this does not exist, and cannot be produced, the law is in suspension. Thus man may overcome gravity in a small way. The hat upon his head remains there because he occupies the space between it and the earth.

Sound requires for its medium the mass of matter. Heat requires the molecules or grains that compose matter. Light operates upon the ether that dwells amid the molecules. It must be remembered that the earth and its surrounding atmosphere, representing matter, have a limit; and, beyond this limit, the ether is free; but, when it reaches the material substance of our air, water and earth, it passes on through them all, as easily as though they did not exist. Some molecules are so arranged that they permit the vibrations of the force called light, to pass on between them; and we then say the substance

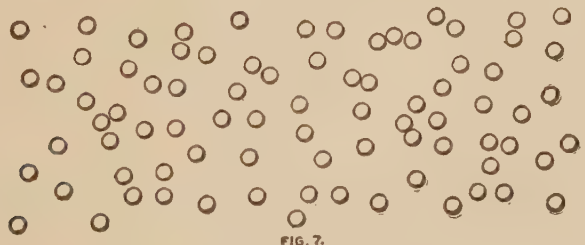

FIG. 7.

is transparent. Other molecules weaken the vibrations of this force, and the substance is called translucent. But that the molecules deflect the onward action of the light is seen in the variation called refraction; even the air being capable of doing

this. In some composition the molecules are so arranged that the vibrations of light are obstructed, and the thing is opaque.

The force is not lost; or, at least it does not give itself up without substituting another force in place of itself. Obstructed light becomes latent heat in some substances, in others it turns to electricity. Observation, as well as experiment, will show the surprising fact that matter that stores away light for future heat, does not store away electricity; and that, where the light is not reserved for heat, it becomes latent electricity. Both heat and electricity are forms of light.

In Figure 7 the attempt is made to show the condition of matter whose molecules are disturbed by the force of heat. It will be noticed that the ether, represented by straight lines, is undisturbed.

The result is quite different in Figure 8. There the mole-

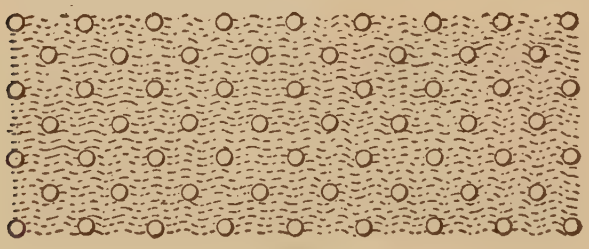

FIG. 8.

cules are calm, or undisturbed by heat, while the ether is vibrating. The importance of remembering this distinction is quite important, for in it is found the law of thought transference.

To review in another form: the air around you is very porous; the walls of your house, the floor, the framework of your skull, are all so porous that the all-pervading ether passes on through them all as easily as light penetrates space. While substance is important to heat and sound, light, electricity and thought are more closely related to the ether; without this medium none of them could exist. In other words, take away the great flooding sea of ether that occupies space and fills the

air, and the light of the sun would go out forever as far as we of the earth are concerned. Light *must* have ether. It vibrates it and thus travels onward, as sound vibrates the material air. Electricity is formed in the spaces between the molecules of matter, by a combination of ether with the obstructed force of light; and what is called *generating* it, is simply the act of calling it forth, as heat may be called forth from wood, but cannot be created by the act of man. Electricity, being a semi-fluid, and an approach to the form of substance, becomes related to matter. In other works of the author, it has been asserted that sunshine, while an ethereal force, is constantly bringing atomic life to earth and thus building up matter; and that the earth was probably created in that way. In the operation of electricity, we find a force, consisting of original sunshine combined with the ether by which it travels, allying itself to matter, and through matter being guided by the act of man; thus harmonizing with the semi-material theory of sunshine.

To attempt to look beyond our present conditions for an explanation of the causes and process of thought transference, would be both unnecessary and absurd. We need appeal to the spiritual, only when the material is insufficient. Inasmuch as the ether is allied to matter, and all forces operate on one or the other, we shall, in the present volume, always class this ether, together with the forces known as thought, light and electricity, all with the *material.* This is done in order to claim that the truly *spiritual* is a force that cannot be explained by any laws applicable to ether; and that what is referable to transactions operating in this ether under fixed laws, cannot be spiritual or supernatural.

Having caught our meaning thus far, you must now glance at the subject *ether.* Remember that it is in no way related to the chemical called ether, and used as an anæsthetic. All dictionaries show the distinction between the two; the larger ones defining *the* ether as, "a medium of great elasticity and tenuity, supposed to pervade all space, the interior of solid bodies not excepted." From the time of the great scientists of the last century down to the present period, the subject has been

explained and discussed in all its phases, and may be found in hundreds of books.

Of all forces, that of sound is best understood, for it deals with matter in mass; that of heat is clearly explainable for it is solely confined to the material; but the forces of light and electricity are in themselves less easily understood because they deal with the ether. "Ghosts" and apparitions, being dependent upon light and consequently on the ether, are not so easily explained by material laws. The most difficult of all in this category is the force of thought.

To understand how thought operates, we must first find the medium through which it operates. This cannot be air, for air-tight substances are no barriers to the transmission of thought. It must either be ether or nothing. Gravity is the only force that probably can operate through nothing, for it is a blind law with but a single purpose; and, even so, it operates through a limitless sea of ether.

Thought is just as complex as sound. The latter moves in waves; so does thought. Sound is clearly material and is quickly obstructed by matter. Thought overrides matter as though it did not exist. Its waves could not be transmitted by the substance of solids, nor by air or water; consequently they must depend on a medium capable of carrying them with swiftness; and ether alone is such a medium. If one understands how sound sends forth its waves, it would be easy to comprehend the action of thought; for what sound is to air, thought is to ether. An examination of these two forces shows them to be alike in many details as far as their method of operating is concerned.

CHAPTER V

A THOUGHT IN TRANSIT

LET the student of these pages first grasp the mechanism of the transference of sound, and then pass this knowledge over to the same operation in the transmission of thought, and the two will be found alike in every essential except class. Sound selects, as its common medium, the air. Thought selects the ether, and only the ether as far as we know. The air is a heavy gas, of great compactness and material strength, compared with the ether. The latter is too light to have even relative weight, is too elastic to admit of limit, and too thin to possess even the finest degree of substance. The air, therefore, is to the ether as a common ball to a feather, flesh to mind, sound to thought.

Useful things are never found unless there is a purpose in their existence. Air is useful to all life; sound only to intelligent life. A tree or plant may exist without sound, for it cannot hear. Intelligent life might be supposed to be capable of existing without the sense of hearing, by which alone sound becomes a fact to the mind; but its intelligence is reduced one-half. Man has two stomach senses in chief—taste and smell; he has one mechanical sense,—touch; the remaining two—sight and hearing—generate all intelligence. Creation is everywhere filled with sight and sound, depending on light and hearing; the latter operating in the air, the former in the ether. We shall see how closely allied these are in ordinary thought transmission.

Intelligence knows and imparts knowledge. It can know only through some agent operating through some medium; and it can impart in no other way. Thus we find that intelligence exists in three essentials; first, in transmission; second, in an

agency; third, in a medium. Thought is the intelligence to be transmitted and received; in one class of cases, sound is the agency, and air the medium; in another class of cases, words, letters, signs, printing become the agent and light reveals them, while the ether is the medium. These methods are called ordinary transference. Thus, Mr. A. thinks he will inform Mr. B. that the latter's child has been run over by a wagon; he can tell him orally by meeting him or coming in his presence, and in such case the agency would be sound, and the medium, air; or he can write it to him, employing light as the agency, and ether as the medium. A messenger sent must resort to one or the other of these two methods. But the fact remains that thoughts travel by other means; and the explanation of this belongs to the present work.

We have learned that sound is an agent created solely as an aid to intelligent creation, and its common medium is the air. It operates by *waves*. If a blow is struck on a rock, the contact gives back a violent shock to the air, which is shaken for some distance. A wave of disturbance has passed on through the atmosphere, striking a hundred ears, perhaps; the nerves are irritated and the brain receives its part of the shock. Yet, if the ear drum be lacking no sound has reached the brain. A cannon belches forth its fire and roars to the four corners of earth. The flash is seen miles away; at length, after a while of weary waiting, the roar bursts on the ear; the former came by the ether and came quickly, the latter by the air and came lumbering along at a slow gait. A strain of delicious music floats to the ear; a voice speaks and we blush; a mother calls and the child coos; a bird carols and the traveler stops to listen; a brook babbles over the pebbles, and seems to sing in its murmurings; a shriek of fright calls for aid; the hurt animal groans; the trees tremble in the wind and their leaves whisper of fall; the cataract thunders; all the air is freighted with vibrations, moving about in waves, to be differently interpreted as they vary in length, breadth, speed and energy.

Imagine a block of air to be a block of gelatine, say a foot square. Tap it lightly at one corner; the whole mass trembles.

So with the disturbance called sound. A wave of activity goes forth in all directions. Drop a pebble in a pond; the calm surface undulates in a wave in every direction where the water is free to move. The body of water itself has not progressed; the wave is a temporary undulation.

Sound is intricate, complicate and multiform; yet the air correctly vibrates every part. More than this, there are overtones, minors, glides, inflections, timbres, qualities, force, stress and colors of tone all conveyed from one person to the ear of another, all through the medium of the atmosphere. This is marvelous as we look at it in theory. If it were not in fact done, the careful scientist would say it could not be done, and profound philosophy would ridicule the idea.

In ether waves light is the coarser use of the medium, and thought the finer; as, in the use of the air, the blowing wind that carries the vessel or turns the wheel is coarser than the vibratory action of sound. "It is admitted," says one, "that ether serves to transmit light, but is it not quite another process for ether to transmit thought?" Yes. "But, can so delicate a thing be sent from mind to mind so as to be felt and understood?" The answer is by analogy at the present stage of our study. If the air, which is so much more weighty and clumsy than ether, can transmit marvels of sound, why not ether simple thoughts?

Accompaning sounds are colors of feeling. If your friend says, "I am glad to see you," not only the words as sounds are conveyed, but even the tones in which he utters them. Try this: Say "I am glad to see you" cheerfully; say it impatiently, and note the difference. The words are then a lie, for the color of the sound betrays the real fact. Repeat them in a very sharp, scolding tone; then in a big, blustering voice; then in a whining manner, and you will see that the air, acting as a medium for the sound of your voice, conveys even the color of feeling present at the time. Persons who have a crude or shallow nature show it in the color of their tones; they talk to you and you are tired and sick of hearing them.

There are one hundred elementary emotions, from which

many others are woven, and all are easily transmitted by waves of sound. Thought could not be less fortunate.

One very peculiar fact is worth noticing. Sound is undoubtedly created to enable intelligent beings to convey thoughts to each other; yet the thought and the sound are identical. The latter is an artificial code by which ideas are put into an agreed series of tones called speech; and only when the speech-tones are understood can the thoughts be known. In daily life, action is employed to make the meaning clearer, thus employing the ether to aid the air as a medium of thought.

Some sentences that read well are senseless when spoken, owing to the inactivity of the brain in promulgating them. Some people can talk by the hour without giving birth to a thought strong enough to migrate to another mind.

CHAPTER VI

PHYSICAL ACTION OF THE BRAIN WHILE THINKING

AT PRESENT we shall not consider the real nature of a thought, but will reserve that topic for a subsequent chapter. Man is endowed not only with faculties, but also with physical agencies for expressing them into life. It would have been surprising to find the evidences of a mind, but no organ as the seat of that mind. The strongest argument against spiritual existence is the absence of any organ or part to serve as the seat of such life; but, perhaps, the entire body performs that function, or else the spiritual man is evolved at or after death from the physical body.

The contents of the skull have long been regarded as the seat of the mind, and there are many reasons for believing this to be true: although it is well known that intelligence exists in every part of the flesh where gray matter may be found among nerve life.

Physically speaking, a thought is a vibration. It should not be surprising to find the law of waves or vibration everywhere in operation where force is propelled onward. It is clearly settled that in sound all its characteristics are expressed in waves. In other words, sound is merely a vibration of the mass of air. So in light; traveling through ether, the latter throbs a succession of undulations, and the effect of light is produced in the optic nerve, as the effect of sound is produced on the nerve of hearing. Both receive the irritation in the form of wave impressions and at once the brain is affected by the activity of these nerves. Heat is a species of undulation or wave action.

That thought moves in waves or vibrations, almost ex-

actly as sound is conveyed, we shall see; although the method of transference is of less importance than the power of transmitting and receiving thought. In order to show the wave

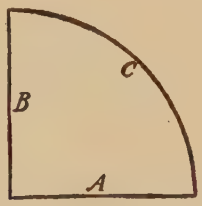

FIG. 9.

action, our first process will be by an examination of the physical structure of the brain itself, and the simplest way is by diagrams. Figure 9 is made to represent a relative idea. Let

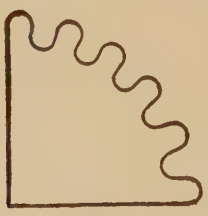
FIG. 10.

the lower line A, and the left line B, stand as mere connecting tissue matter, joining this section of the brain to its neighboring parts, and C, the curved line, represent the surface of the brain in part.

FIG. 11.

Absolute absence of thought will be shown at this curved line C, as a smooth, unvaried surface, having no indentations. We can imagine such a condition in an unborn child or in an

idiot; and dissection shows it to be true. Indeed, between the appearance of brain surface of a child shortly before birth, and of one a few months after, there is a wide difference, consisting almost wholly in the undulations. As soon as the eyes open into life and behold the new world about it, the child absorbs intelligence, although it cannot express it, even by a line of the countenance.

In Figure 10 the curved line is undulatory; some thought is at work. The brain becomes a propelling engine; and, somewhat like the heart, it beats its ideas into real throbs, except

FIG. 12.

that its waves are stimulated by human electricity and are promulgated with the speed of light or lightning.

A process of this kind could not long go on without showing its results in the physical structure of the brain itself; and in Figure 11 we see some of these effects. It must be remembered that our only purpose is to use these diagrams as representatives of the ideas they suggest. Thus Figure 9 presents the idea of a section of the brain that has done no thinking; Figure 10, of a brain undergoing its development by thinking; and Figure 11, of the result produced in a developed brain by continued thinking.

Leaving the diagrams, we will examine the brain itself by

a glance at drawings made so as to present, as nearly as possible, the actual condition of its parts.

In Figure 12 is seen a very good illustration of the developed thought section. Yet this piece of flesh was once as smooth as the eyeball; even before its completion as a smooth mass, it was merely an aggregate of cells, growing together in obedience to the general law of the being it crowns as king among creation. Had no thought been generated by it, no con-

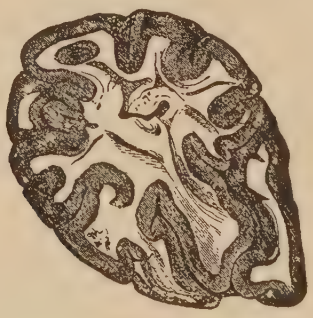

FIG. 13.

volution could appear. Had no wave action been promulgated, no intelligence could have existed. What the brain really is today in a developed human being is due to its throbbing undulations, propelling forth its waves of force.

Another glance at a similar portion of the brain is seen in Figure 13, showing the deeper indentations of a more intense brain, due to stronger waves of thought as fixed habits. The rule will be found to be this: the more shallow the brain, the weaker the thought; the deeper the convolutions of the brain, the stronger the thought; the stronger the thought, the more energy of transmission it will possess, and the more readily it will occupy another's mind. We convince by occupancy of this sort. To control the attention of another is to take prisoner the mind and body of the other.

CHAPTER VII

BIOLOGY OF THE BRAIN

FROM nothing but a single molecule, so great an organ of power and intelligence as the human brain is developed by the ordinary law of growth.

This law is seen to be uniform in all biology. It is, in fact, but atom added to atom, in chemical multiplication; or, in philosophy, the joining of molecule to molecule. Beginning our studies at that early stage where a cell is the originator of all life, we find that growth is merely the increase of cells by generation. A cell is almost any shape, varying from the globule to the thread; but a small ring is generally used as an illustration of its shape. Somewhere in the ring a dot, usually away from the center, serves to show the nucleus. This has a nucleus of its own, which, in turn, has a nucleus, and so on without limit. The common illustration of a cell is seen in Figure 14. It would consume too much space to discuss in this volume the nature and origin of the nucleus. The cell feeds on protoplasm, and generally floats in it while developing; and is, itself, filled within by protoplasm in which the nucleus lives and on which it feeds.

FIG. 14.

This distinction is of importance, and it applies to all things living. A common cell is the origin of each life and all forms of vital creation. Perhaps the cell may be different in its nature as it originates each variation of growth, but it appears the same in general structure and principle; although at times it is undefined in shape and may lack a surrounding film. The nucleus is its brain, its instinct, its purpose, its controlling intelligence. Relatively speaking, this nucleus-brain is the largest, most energetic and most reliable mental force in the material

world. It is the only intelligence that always knows what to do and how to do it.

We have said that this common cell is the origin of every kind of life. This is apparent at all times, whenever search is made. The man or woman who reads these pages is the descendant of a single cell; and all that is inherited, all of talent, disposition, strength, disease or physical characteristics, must have been transmitted through a single tiny drop of matter, so small that the point of the finest needle could carry millions of them unseen by the naked eye.

From just such a cell the giant tree is descended; or the blade of grass; or the dog; the cat; the lion; the elephant; the jelly fish; the whale; the sea-weed; the rose; the apple tree; the mosquito; the tomato; the serpent; the fox; the scum that floats; the bacterium that plots against life; the trailing vine; the porcupine; the dove; the leaf; seed or fruit; and all that creeps, climbs, or grows in sea or land, must take birth in a globule of infinite energy and intelligence, though too small to be seen by an ordinary microscope.

FIG. 15.

Floating in its food, and in the food of us all, protoplasm, this cell grows in bulk until it divides and becomes two, as seen in Figure 15. But each of the two has its nucleus. Let this be lacking and the cell must die, just as a man dies when his head is cut off. The nucleus directs the digestive nature of the little cell, causes it to reach out after its food, to change its shape so as to make arms with which to encompass other matter it may wish to eat, and to expel the refuse from which it has selected its nutrition. The birth of a new cell is a fair arrangement, for the parent disappears in the two offspring, having divided itself.

Association is the prevailing idea of the new cells; they may be entirely separated, but they keep near each other, generally close together. Each of the two will now divide and the

result will be four, as in Figure 16. These four are like the original one. The four soon become eight; the eight become sixteen; the sixteen become thirty-two; and so on, until, in a few minutes, there will be a million; though the entire aggregation would not be visible to the naked eye. Each of the million will make a million more in another short space of time, and growth is thus in progress.

Before this development has proceeded very far, a new impulse takes possession of the mass; and this is the collective intelligence of all the cells. Nothing in the universe can be

FIG. 16.

more wonderful. It is not enough that each nucleus of each individual cell shall perform its duties with a high degree of intelligence; for that would result in many millions of independent beings, generating posterity without growth; as difficult to amalgamate as so many disunited grains of sand for the purposes of erecting a building. The nuclei act in concert. They seem to agree upon what is to be done, and to do it with the most accurate skill. They collect a ball of cells; some are sent to one part with instructions to so unite as to form feet; others, arms; others, trunk; others, lungs; others, stomach; others, heart; and so on. It is probable that a committee of very brainy cells, having each a large nucleus, meet and deliberate together, direct all growth and superintend the minutest details of construction. If so, this assembly would become the head. As its intelligence is exclusively internal and of itself, it need not *think;* it may simply *know.* Undoubtedly the animal brain so originates.

It will be noticed that vegetable life, as of the tree, grass, flower, etc., is not a life of locomotion; therefore it does not require machinery; and, not requiring machinery, such as legs, arms, bones, and muscles, it could not make use of nerves; not

needing nerves, it could not use gray matter; not using gray matter, it could not possess a brain. A blade of grass has no brain, although it possesses abundant internal intelligence; that is, such intelligence as is required in the maintenance of its own life and growth. A brain can be directly traced to locomotion for its necessity of existence; locomotion is impossible without bones; bones are impossible without muscles to drive them; muscles are impossible without nerves to guide them; nerves are impossible without gray matter to feed them; gray matter would exist in anarchy without a committee of itself to control its operations; and this committee resolves itself into the voice of its chairman, the ego.

Before birth the mind is dead, or at least unborn. Its intelligence is then internal. At birth, the activities of the world, coming in contact with the intelligence of the brain, develop the mind. The latter, therefore, is all outward, no matter how profound may be the contemplation within. While we use the terms indiscriminately at times, as they are often used in general literature, it is well to know that the following distinctions are correct and exact:

Intelligence is internal.

Mind is external.

The brain is the governor of locomotion.

As all life, animal or vegetable, is but a collection of cells; and as each cell is controlled by a central seat of intelligence known as the nucleus; it must follow that even vegetation possesses intelligence; and this is so. Nothing is more easily proved. It is internal. Not having locomotion, it needs no brain. Not having outward communication with other forms of life, it needs no mind.

Mind works outwardly; its relationship is always that of association.

CHAPTER VIII

A LOOK THROUGH THE BRAIN

OUR mission in this chapter is to take a journey through that organ which is called the brain, and which we have, technically speaking, called the governor of locomotion. We find some very curious facts awaiting our contemplation.

In the first place, as seen in the outline drawing, Figure 17, man has combined within the compass of the skull, his intelli-

FIG. 17.

gence, his brain and his mind; using these terms with their technical significance, and we use them in their true original sense. The intelligence of plant life is in its general collection of cells; of animal life, always in the medulla oblongata. See D in Figure 17. This is an automatic organ; but it controls all the physical movements of organic life, such as the beating of the heart; the action of the diaphragm in breathing; the motion of the stomach in digestion; the expansion and con-

traction of the air cells during respiration; the withdrawal of the parts of the body from the cause of pain, such as fire, a sharp edge, a blow, and so forth; sneezing; coughing; weep-

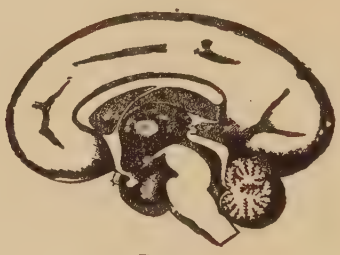

FIG. 18.

ing; laughing; gaping; hiccoughs; winking, and other acts indicating remarkable intelligence.

A little higher up in Figure 17, at B, is the technical brain, the governor of locomotion. This, in the animal kingdom, is generally the largest division of the skull. Man, however, has

FIG. 19.

conquered his physical nature and risen above the brute. The division A is undoubtedly the seat of the mind.

Naturally the interested student will inquire what difference is seen between the condition of the child's brain and that of advancing life. In Figure 18 an excellent drawing of the brain of an intelligent child is presented. The convolutions

have not yet appeared for the reason that the mind has not promulgated thoughts of strength.

In Figure 19 the partly developed brain is seen, and the indentations are forming convolutions of some depth. The smooth appearance is changing as the undulations increase in energy. It is not so much how often one thinks as how intensely, that produces undulations powerful enough to convolve the brain. Shallow, flippant thoughts scarcely result in waves. The idiot thinks, yet his mind has no depth; the brain tissue is nearly as smooth as that of a new-born child.

FIG. 20.

The process of thinking is interesting enough to suggest an explanation at this place. Without anticipating coming chapters by describing the initiation of a thought, we will assume that it is under way, and is strong enough to vibrate the brain. You say that by placing the hand to the skull, no vibration can be felt, nor can one detect it even by listening closely. Certainly not, for its action is too fine to be recognized by any of the senses, unaided. The same is true of sound. Let the shrill whistle of a locomotive run through the air, and no hand can feel it, as the sound wave is too fine. Yet the

ether waves are infinitesimally finer. There are other ways of scrutinizing them.

The thought must have mind-value—strength, depth, intensity. No other thoughts are able to develop the greatness of the intellect, or the force of the brain. People who know a little of everything, or they who depend for information on the newspapers, have shallow convolutions and flippant brains; they cannot propel a strong thought, nor receive it. Life has a thousand-fold greater charm to a clear mind and a deep brain than to one cheaply excited by flippancy and sensation.

Figure 20 shows a thoroughly convoluted brain, belonging to one who could command attention and respect everywhere. Such a condition is full of results, not one of which is possible without a cause. That cause will be mentioned here and analyzed in other chapters.

In the first place, we assume that the thought is neither flippant nor sensational; but that it has value, by which is meant, it has energy. This energy takes hold of the brain mass. As the thought is in progress, whether for a second, or longer, the gray matter is chemically involved; an acidulous fluid is known to wash the surface of the brain in the part where the thought is active; the mass vibrates and continues to tremble as long as the mind is working with energy; and this energy contracts the gray matter by its force, although the acidulous wash adds more to the bulk by the law of supply known to all exercised parts of the body. The result must be a changed condition of the brain, and in one way only. Contraction must produce furrows between the parts of the bulk, and added matter must attach itself to the bulk between the furrows. The only result possible is the well-known convolutions.

That such deep indentations, following in characteristic lines and ploughing their way almost from surface to core, are accompanied by throbbing vibrations of strength sufficient to produce the changed condition from the smooth brain of childhood to the convolutions of thought, is as certain as any fact in physiology.

CHAPTER IX

A THOUGHT UNDER A MICROSCOPE

SOME things are seen physically either with the naked eye, or by its aid, the microscope; others are seen by the effects they produce on physical substance. Thus, if, during intense thinking, we find the surface of the brain exciting to itself an extra amount of moisture while the same part is less wet during sleep or in the calm absence of thought applying itself to that portion, the conclusion is very natural that the thinking caused the fluid to accumulate as it did. If we put food in the mouth, instantly the saliva is excited and its presence begins a certain relationship between the food and the blood. Analysis of this saliva shows that it contains the alkali that is required in the first stage of digestion.

If it is true that the fluid, which is attracted by mastication, has exact relation to the food to be masticated; then it ought to be true that the fluid which is attracted by thinking should, upon being analyzed, show some special relation to the act of thought. And it does. The facts are conclusive, and nothing in research is more satisfactory.

First, we always find more or less phosphorus in this acidulous fluid of the brain, which is excited, like saliva, to the surface during thought. This presence of phosphorus is of the highest importance.

Second, we find that the gray matter of the brain is a deposit of phosphorus. These two facts furnish a complete chain, although of but two links. We will not stop here, however.

Third, in a brain of intelligence we find the phosphorus in greater bulk and weight than in one of an ignorant person.

Fourth, when a person uses the mind in its best and most intelligent process, the excretions of the body contain an excess

of phosphorus, showing its waste by the law of supply and use. This means that a call of all the attainable phosphorus in the entire body, from foot to crown, has been made by the brain, has been used, and then thrown off as waste matter in the excretions. A large number of observations of this kind must have weight. Clergymen preaching two extempore sermons on Sunday and using more energy of the mind than usual, have thrown off an excess of wasted phosphorus on Monday; while, after an ordinary week-day or a Sunday of rest, the excretions show only an average amount. Lawyers, after great arguments in court, show the same excessive use of phosphorus. So in any business or profession, where deep thinking is necessary, the results always point one way.

Fifth, a brain-worker has a craving for phosphatic foods.

Sixth, if the acidulous wash of the brain lack phosphorus the person becomes sleepy, and intense thinking, such as that accompanied by worry or anxiety, will irritate the brain and produce inflammation and fever; a result that is not possible if the food supply be kept up.

Seventh, if foods that are poor in phosphorus be eaten, such as cake, buckwheat, white bread, rice and similar kinds, the mind loses its power to think, and neuralgia or other forms of headache will reach the brain. It is at such times that worry may lead to insanity.

Eighth, the childishness of old age, the softening of the brain, the wasting of its tissue, and general derangements are due to the fact that people will insist on eating white flour in some form or other, and endeavor to supply the deficiency of strength from tea, coffee, or other stimulants. As white flour has been deprived of the phosphorus that God put in it, by the miller who wishes to sell it the more readily because of its whiteness, the cause of prevalent brain weakness is easily seen.

Ninth, phosphorus is akin to light, produces a certain effect that resembles light, and is not light. The aurora borealis, the gleam of the sea, or of the air, the wavy motions in a dark room of a line struck on the wall by a match, are evidences of the relation of phosphorus to light.

Tenth, light vibrates not the molecules of air or matter, but the atoms of ether, and this enables light, by its wave motion, to travel great distances with wonderful speed.

Eleventh, phosphorus, being akin to light, uses the ether as its medium of transference.

Twelfth, phosphorus, in giving forth its light, necessarily follows the law of vibration, or wave motion. Of this there may be many variations, many degrees, many processes, all operating under one general law; as in the case of light which reveals so many shades of color, all involving variation of wave motion, or so many degrees of intensity; and also, as in the case of sound in another medium, producing a myriad of millions of different effects. If the coarse and clumsy air can transmit uncounted billions of variations in sound, from the roar of the thunder to the soft tone of love, why should not the delicate and transcendent ether, by a wave process of which it is capable by nature, transmit phosphoric waves of thought?

Of all the subtle and fluctuating chemicals that represent unrest, phosphorus is the most evanescent. In its largeness of wave action, we see it gleaming like tongues of flame subdued only to ghosts. The college students who made a skeleton of phosphorus on the bedroom wall of their beloved professor, so that when he put out the gas he saw the dancing lines of another light, produced a ghost of jumping bones that could not be surpassed by a genuine spirit itself. A scratch of the match leaves a wave line of phosphorus, gleaming like the aurora, or the disturbed sea. So the animal eye, as of the cat, generates and sends forth its lantern-like ray, enabling it to see its prey in the dark. Often this gleam, which is pure phosphorus, is seen in the human eye. That it is not seen does not prove that it does not exist in the brain; for it may serve other purposes within, while not coming to the eye-ball so as to be seen from without. The fact seems to be that in animal supremacy, at times of great physical excitement, the human eye is more apt to bring its phosphorescent light to the exterior than when the brain is using it within.

At all times the large waves of phosphorus are easily seen;

but it remains for the ordinary microscope to show a smaller degree of wave motion; and for the greater magnifying powers to disclose other degrees. This investigation, of itself, proves nothing except by inference. The very nature of the substance, its great combustibility, its relationship to light, the fact that it employs the ether, the wave-like character of that medium, are evidences that the uses of phosphorus are like those of light in the ether, or sound in the air—always vibratory, no matter in what degree of fineness they may exist.

As the nerves feel pain by making use of the chemical structure of its fiber, so thought exists, not in the substance of phosphorus, but in its uses. It cannot be claimed that thought is independent of the physical. The proofs are all the other way. A wound in the brain, the pressure of a fractured bone from the skull, the inflammation of a part, the lack of food supply, and numerous other physical causes are sure to affect the power of thinking. Nothing is more essential to mental action than phosphorus. The two are as nearly allied as light and heat, or as air and sound, and the nature of the substance affords some idea of the use made of it.

CHAPTER X

BRAIN IMPRESSIONS

THAT the three divisions of the contents of the skull, known as the cerebrum or mind, cerebellum or machine brain, and medulla oblongata or physical intelligence, are created for distinct purposes, and these to receive and transmit impressions, cannot be doubted. The impression itself must come through one of the five senses in ordinary conveyance. Thus, we say it is ordinary when the ear catches a sound and the mind interprets it; or when the eye sees an object and we recognize it; or the nose tells us that the fragrance is of a flower and not a weed; or the taste informs the mind of a delicacy; or touch reveals form. All these are ideas and must terminate in thoughts of some kind.

"What do you think this is?"

"I do not know; let me smell it. Oh, yes; it is butter."

In such case the nose is the agent of thought. All ideas to babes come through the senses; generally of touch to begin with; then of taste; then sound; then sight; then smell. If all senses were removed the mind would become a blank; if no senses existed the mind would never get a start in the world; if there were no mind there could be no thought, no self knowledge in its relationship to others, no contemplation, no yearnings, no aspirations, no religion, no soul. As the body had no previous existence, but took root in a single atom and grew therefrom, so the soul was created out of nothing except its first atomic nucleus, and grew by the law of development through the operation of one or more of the five senses.

To sense a thing for mere physical uses is of no value to the mind. The sense must reach further than the needs of the flesh. Then the mind comes into its fuller play, and grows.

It is such use of the thought-impulse that engages our attention at this time. In Figure 21 is presented a compact view of a

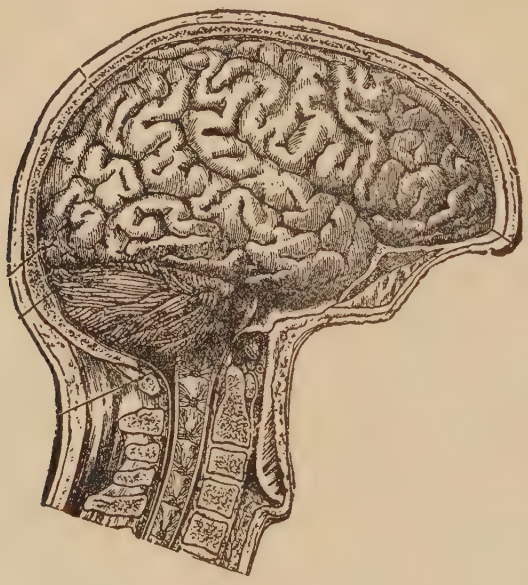

FIG. 21.

well-developed brain, residing in its place within the skull. The spinal column is seen losing itself in the medulla oblongata, at the base of the darker mass or physical machine, the governor

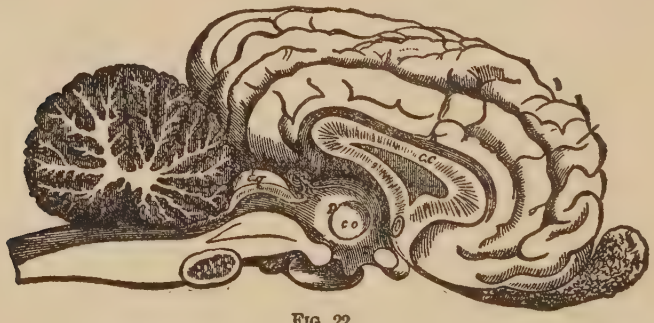

FIG. 22.

of action, called the cerebellum. The mind occupies the lighter and greater division, known as the cerebrum. It is the seat of all we think and read and study; a mass like this is vibrating

in your head at the present moment while you read and try to understand these thoughts.

Smaller than the horse, weighing but one-seventh, and being of meagre strength compared with him, you yet are his master; and why?

The answer is seen in the wide difference of the brain as shown in Figure 22. With all his accredited intelligence, he cannot think beyond the compass of his flesh.

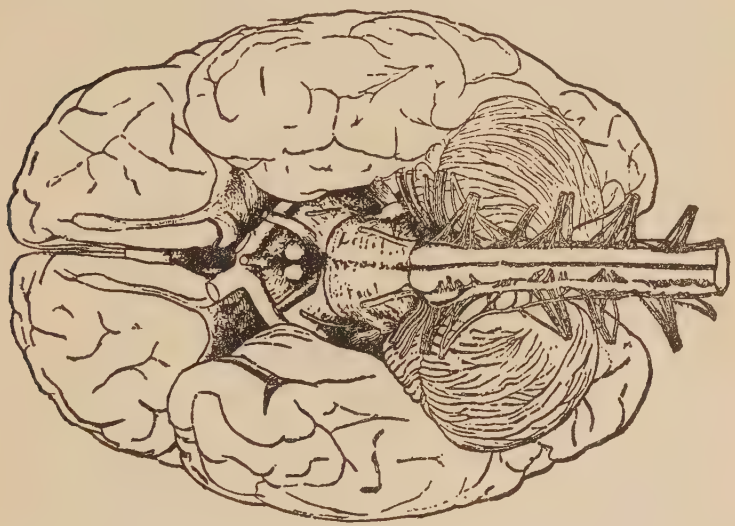

Fig. 23.

In all brain life, including every species in animate creation, there is a central core in some form or other, designed to receive the sense impressions; and, in human beings, the thought impressions. In Figure 23 we look at the under side of the skull contents, and see this core. It is so placed that it seems the controlling life of the entire system about it; and we find such to be the case.

In Figure 24 is seen this core standing apart by itself. It is worth a careful examination; for through it at this moment these thoughts are being transferred to your mind, as they strike, one after another, on the central core. It may be called a sort of receiving station, taking telegraphic and telepathic

communications and finding for what sub-station they are intended, and hurrying them on with lightning-like rapidity. This is true alike of sense impressions and thoughts. If the hand touches a hot coal, the little third brain attends to it by the law of physical or internal intelligence; but our knowledge of it is received through an impression made on the central core. Through this station of the mind, Cranmer told himself that it was an act of manly courage to hold his hand in the flame until it was consumed. But generally, in diseased minds, the automatic action of this third brain performs most of its functions.

FIG. 24.

The brain is so arranged that the physical operations of life are nearly all performed, awake or asleep, without our special knowledge; while the acquired habits, as of work and routine duties, are made as nearly automatic as possible by the cerebellum. For instance, the most elaborate motions of the skilled mechanic, the artisan, the pianist even, become almost self performative, thus enabling the mind to take flights to other realms while not the fragment of an act is missed by the muscles. This is the educated function of the second brain or cerebellum. It is evidence of the all-masterful wisdom of the Creator. A thought may go to the central core, and thence proceed at once to the cerebellum without even attracting the mind. It is a common experience. One who is deeply engaged in some contemplation may arise, go out of the room, return; and, while being able to recall it at the time, would not know

it a few minutes later. Persons almost daily take out their watches to learn the time, replace them, and know nothing of the time, even failing to retain knowledge of the fact. All persons put ordinary things, being used, in places along the path of their work, and in one minute are unconscious of their location. This is not forgetfulness, for if an attempt were made to retain a recollection of it, the mind could remember it for years. It is the brain at work, independent of the mind. Likewise it is common to hear a remark and not think what was said; to hear distinctly, yet not catch the words in the mind; to be compelled to say "what?" many times daily to persons who talk loud enough to be heard. These are unminded impressions. They destroy the function of thought reading and weaken the mind.

CHAPTER XI

ORDINARY THOUGHT TRANSFERENCE

BY TAKING the term "thought transference" in its literal meaning, we might assume that any method of imparting our thoughts to others is properly included; for the use of the senses, of speech, and of writing may transfer our ideas as perfectly as one could wish. More, however, is expected from this title, general as it may seem. Another word, telepathy, is used to indicate that method of transmission which does not employ any of the ordinary agencies; but telepathy implies distance, being composed of two words—*tele,* at a distance, and *pathos,* feeling. To think that we *feel* the thought of another mind, especially when it has not been made known to us and is not intended for us, is certainly suggestive; but to limit the meaning to distance is quite insufficient. It would often be of incalculable benefit to us to know just what is going on in the mind of some person who stands in our very presence, whose hand, maybe, we are grasping at the time; for we never know all the mind's intentions. Do our friends think as much of us as they pretend? Is this man honest, this woman sincere?

Ordinary transference began in signs, looks and inarticulate speech; and long before the era of literature. The child is helpless both in mind and body. It has its wants, and thinks about them. It is a limited, undeveloped brain seeking to crystallize and express the few impressions that are received. But a race of human beings would be uncivilized were they unable to talk fluently; they would be in a degraded state if they did not have several hundred words of which they knew the mean-

ing and constant use; they would be close to the brutes and practically of them, if they had no vocabulary at all except ejaculations.

Take one hundred infants and rear them a nursery with no attendants except the deaf and dumb, and let no voices except their own be heard by them; in an incredibly short time they will be talking to each other; at five years they will have a language of their own, consisting of a hundred or more words, all monosyllables; at ten years, they will have as many words as there are objects about them, and some of them of two syllables; and at twenty they would have a literature of their own, provided modern implements and inventions were at their disposal. Another colony of infants reared in the same way, would develop another language in which no words, perhaps, would be exactly like those of the first colony. The power of speech is not evolved, it springs forth with a mushroom growth. Man has a mind, be he ever so savage; and a mind is as sure to burst forth into language as boiling water is to force its vapor out of a tea-kettle. And all this use of words is to transfer thought.

Before language is used by any person, even among the cultured, there is a more natural, a more primitive and a more expressive mode of transmitting thought. It is by action. Action appeals to the eye, and is sure of attention. Voice is sound, employing the air as a medium. The air, by actual force of contact, must strike the drum of the ear, the latter must be vibrated by the wave of sound, it must set the nerve within to vibrating, and thus carry the process to the brain. Hearing is far more physical than seeing. Sight employs the ether as its medium and is, therefore, akin to the mind; for the latter uses the ether and no other agent in its direct and natural process.

Let us examine the effect of sound transference of thought. The information is brought to you that dinner is ready. You either expect or desire it, and you read the fact more by the direct act of the mind than by the sound of the words spoken. A bell, gong, opening of the dining-room door,

smell of the first course, or sight of persons going thither, would tell you the same fact just as clearly. Now take some fact that does not specially interest you. Mr. Smith tells you it is a good morning, but it looks like rain. You acquiesce. An hour later you may not recall the fact that you met Mr. Smith; but, if you do, you certainly did not hear him repeat those old commonplace remarks. You sit in church and listen to a sermon, resolved to catch every idea; very soon your mind drifts away to some plans for the coming week, and your mind has come to a halt as far as receiving the thoughts of the sermon; yet you *heard* every word. No person living has failed to have a kindred experience; that of the ear catching all the sounds of the voice of another, although the ideas may never enter the mind. Even in daily conversation we sometimes fail to hold the attention to the ideas expressed. Sound uses air and not ether; mind uses ether and not air; therefore, transference of thought by the voice is necessarily ordinary and telephathic, using the last word in its generally accepted sense.

As will be seen later on in these chapters, the true groundwork of the study of thought transference is in forming the habit of joining a thought with every word heard. The mind, working in the ether, finds it difficult to connect itself with the voice working in the air. To pay close attention to a speaker from beginning to end, is to be in touch with him. Few persons can do it. For this reason the hypnotist gains a ready advantage over his subject. "You cannot remember your name," is a sentence that does not deprive the victim of his memory, but serves to frighten him when he discovers that the reception of sound upon the sense of hearing is separated from the mental action. He hears and knows, but cannot readily connect his mind with what he hears and knows; and the hypnotist follows up the advantage.

Common minds suffer this disconnection continually. It is not salutary. It destroys the keen edge of thought as well as the power to grasp an idea almost in advance of its being uttered. The sharp minds, the clear minds, the great minds, think as fast as do those who address them, and keep pace,

unconsciously to both, with the thughts about to arise in the brains of others.

In some instances the ability to disconnect the mind from sound is an advantage; and this is chiefly so when the sound does not emanate from another mind, but is inanimate and senseless. When a family moved next door to a boiler factory the members of it declared they could not sleep, as the night work disturbed them, while the hammering by day was nerve distracting. In a few days they failed to hear the sounds. The mind, that is so prone to worry over the prospect of broken slumber, is soon separated from the discordant noises. When a cable was first run in a quiet neighborhood, it kept many worthy dames awake at night, more from the prospect of perpetual annoyance than from the real disturbance it created; but in less than two weeks not one of the inhabitants could hear the sound of the cable, try ever so hard. The mind had become separated from the sound, and was in a hypnotic relation to it.

From the fact that speech is the method intended by nature for the general transmission of thought, it is called the ordinary mode. The larynx seems to have no other use. Yet we do not believe it is more than the agent of the mind in the common drudgery of life. Speech conveys no thought in itself. The word must be known by both parties in advance of its being uttered, or speech is mere senseless noise. The Russian word for love could be used in scathing denunciation in almost any language and would scatter a public meeting. The particular something that impels the thought to take shape in some known phrase is not always in the words employed.

CHAPTER XII

NATURAL TRANSMISSION

HOWEVER clear may be the meaning of the word employed it is not as close to the mind as the thought-impulse and it never can be. The cry of "fire" in Spanish would not bring out the extinguisher in English; but, if the tone were uttered in alarm, something in the sound beyond the meaning of the word expressed, would attract immediate attention. If a woman stands in fear of murder she may cry out any word she pleases; it may be "Oh!" or "help," or "beans," as far as the speech is concerned; the attention of others will be attracted by the feeling in the tone and not by the thought in the word. So a phrase of endearment may be repeated parrot-like, and sour the affection of one who hears it; or the sweetest words of life may be propelled into sound by a mind of hate, and ties severed forever.

It is said that actions speak louder than words. If so, there must be some closer relation to the mind. A finger tip raised to the lip, accompanied by a negative shake of the head, signifies a suppression of speech. This seems to be understood the world over. No matter if he be a native of New Zealand, a Siberian, or Patagonian; if he commences to speak and you instantly put your finger to your lips and shake your head, he will be silent. An assembly composed of a hundred nationalities would understand that language; whereas the spoken words would be meaningless unless their significance be agreed to in advance.

A man tried to still a mob of boys by shouting at them. No word could quell their energies, even though his voice was strong enough for the purpose. He then uplifted his right hand, the palm facing the crowd, and there he stood a full

minute; then quiet reigned. He talked to them, not through the air by sound, but through the ether by sight. The study of ether transmission brings us one step nearer to true telepathy; and we will discuss its efficacy in a brief space. It has been seen that sound is one step or more from the mind; it is, in fact, two full steps. Nothing is easier or more common than the separation of mind from sound. This, we have shown, is due to the fact that the latter uses the air as its medium, while mind uses the ether. It would, therefore, naturally be expected that sight, which is the function of light, would be closer to the mind, from the fact that light uses the ether as its medium. The conclusion is warranted by inference and is easily proved by experience. It is more nearly natural transmission, to appeal to sight.

The thing seen must not be dead to the eye, like a word. It must be a live expression. A beckoning of the hand means something in itself; it carries more thought than the words of invitation. After a quarrel, the extension of the open arms in token of welcome, speaks more than a page. Someone may offend you; a glance of the eye and a finger pointing to the door, will tell the aggressor to go. Speech may fail, may even fall excitedly and devoid of meaning under the circumstances, but the attitude cannot be mistaken. The finger raised in warning has broken a friendship; or pointed in ridicule has caused a blush of shame; or shaken in anger has conquered an intruder; the fist can tell the story of prospective physical force; the shoulder speaks sincerity and affection, the world over, when it rises, the eyes tell thoughts that are untranslatable in words; and every part of the body, by its action and by its attitude, is capable of being employed in expression. So varied are these movements that they form a life study, and one that has received the highest recognition in every age of ancient or modern civilization.

Letters were pictures of these acts or attitudes of the body; and thus the alphabet came into existence. It is important to remember that words stand for sounds originated by the voice; while letters stand for sights or pictures of the

body; words being agencies employing the air, and letters appealing to the eye by forming pictures. The blending of the two stages of philological history has destroyed the value of this consideration; but the philosophy of pictures is still triumphant. Every book containing illustrations, appeals more directly to the mind of the reader; a simple cut often conveying an idea at once that pages of description fail to make clear. So the advertiser uses pictures to attract attention. So the sewer-press make the daily papers more enticing by sending home their rotten sensations with the aid of idiotic pictures that strike the gossip-poisoned mind as simply gigantic in point of enterprise.

The use of the direct appeal to the mind of an auditor is seen in stage business. The actor who proposed to talk all his parts would soon be out of employment. A play that consisted merely of a recital of the language of the dialogue would be a failure. "Talky" parts are taken out because they furnish the dull moments in the performance. All actors know that the great hits of the play are made by action, and never by words alone. People can sit and listen to the sound of the voice for hours with little or not attention being paid to what is said; but that which appeals to the eye is one step nearer the brain of the hearer. A clergyman who failed to hold the attention of his congregation, conceived the idea of pausing in the midst of a sentence; all distractions ceased, everybody's mind became riveted on the speaker, and the old deacon awoke. The eye is more attentive than the ear.

The sight of anything that does not prevent thought in its appearance, is not easily an aid to thought. Thus may be read and re-read while the mind wanders to other thoughts; but a picture having meaning appeals directly to the mind. It is very likely that the Chinese letters are pantomimic, like the stories told in bas relief by the Egyptians and Greeks of ancient times. If so they are more nearly a natural channel of thought transference than speech or written language.

A look often sends a thought forward to the mind of the observer, although a system of interpretation cannot be founded

upon the study of the face, as that relates more to character than to ideas. Yet many a person has read in the features the story of some pain or pleasure. The feelings depict themselves on the face; and they are congregate thoughts, rather than ideas.

Natural transmission is any method that uses the ether. True telepathy is just one step beyond the natural; it is the direct passing of a thought from one mind to another otherwise than through the known channels of the senses.

CHAPTER XIII

SIMPLE METHODS OF CATCHING THOUGHTS

ON MORE than one occasion every mind, not shallow, has caught the word or idea from the thought processes of another; and surprised both self and the other. How this is done is rarely discussed; that it is done is well understood. "That is exactly what I was about to say" is uttered daily, yet few think it worth while to learn by what means the thought passed from one mind to another.

It is and always has been classed among the phenomena of life. Why leave it in that list? There are probably no real phenomena. Because man did not know, for many centuries, why the tides ebbed and flowed, had he a right to class that occurence among the number of unexplainable transactions? It was unexplained until he learned more of the laws that govern the universe. So the passing of thoughts from mind to mind may seem to be as mysterious in its process as the rise and fall of the tides; yet more is known of this process than of the action of light and of electricity. Everything soon falls back to the line where the mysterious begins. The crust of the earth is supposable, as is the height of the atmosphere, the molecular theory of chemistry, and thousands of well known and constantly taught theories; for very little, except results and operations are known.

This volume proposes to assert and to attempt the proof of two things: first, that thought transference is a natural, normal and beneficial habit of the mind; second, that the cultivation of this habit is a duty, not a mere pleasure or means of investigation. It will show that the mind, in performing

its thought, often sends it forth to others before the words can be chosen to express it in speech; that this intention, if present when words are not ready, certainly must be present in the use of speech and other ordinary methods of transmission. An interesting fact becomes apparent at this stage: when words are uttered, there goes along with their utterance an effort to propel the thought to the mind of the person addressed; and this is silent transference. We all know how easy it is to speak without placing the mind fully on the words uttered; also how easy it is to think ideas that our words do not exactly express. Indeed very few words are exact synonyms of the meaning in the mind. In this class of cases the person addressed becomes a guesser, he supplies the full thought or the exact shade of meaning; and he does this either as a habit or by unconscious efforts. The moment he sets about seeking to hunt in other minds for thoughts, he becomes an inventor in his own, and the conflict prevents transmission.

Some persons rarely ever finish their sentences, especially while conversing with certain acquaintances; the words get to a place where the listener catches the meaning, and cuts off the speaker as neatly as shears would cut a thread of cheese. This method is seen in all receptions and among the ladies who do much visiting. It might be ascribed to the fact that set phrases, conventional remarks, and a routine list of ideas mark the world of society; but this is not always true. In such dialogue as, "Why, how do you do? I am so glad to see you! Are you——." "Quite well, thank you," and the hundreds of stereotyped expressions, it is quite easy to know what is coming, and to step in, so to speak, and finish the remark while the speaker pauses from sheer exhaustion to catch a breath. New ideas, real ideas, are caught before they are uttered, and thousands of startling illustrations have been found, proving to a certainty that the thoughts travel silently.

A clear head, possessing a tentative mind, can anticipate the words about to be uttered not only in conversation, but also in lectures, sermons and other addresses. Some speakers almost compel their hearers to do this, and thus become, unconsciously,

teachers of the art of thought transmission. We watched a school teacher, who happened to be specially interested in taking notes of a lecture, who finished the sentences in advance of the speaker, almost from the beginning to the end of the address. He was a slow talker, and she took brief notes, intending merely to preserve the ideas. As her note-book was large and her hand-writing conspicuous, she attracted the attention of those behind her in the hall. The ease with which she anticipated the closing ideas of long sentences, especially so because the lecturer had a vicious habit of pausing to let the thought grow to its full stature in his mind before he expressed it, afforded amusement for several persons, and exposed her to the charge of having heard or read the lecture before. This she denied and investigation sustained her. To make the matter more interesting it was found that she believed she wrote down the ideas as she heard them. "I am sure I heard them," she declared, "and nothing would convince me to the contrary."

This goes to prove what has been clearly demonstrated in a thousand ways, that the mind hears or sees at times as distinctly as if the sounds had been uttered, or the object present. This is the source of considerable alarm to the nervous, and not infrequently has resulted in serious injury. We recall the case of a lady, in perfect health, as the phrase goes, who heard her daughter say, "I am here." The remark was clear, natural, and in tones that left no doubt as to who uttered them. The daughter was fifty miles away visiting, but the mother, in a second or two of forgetfulness, replied "Yes, I see, come here." The complete absorption of her mind startled her as much as the discovery that she was alone. In the adjoining room sat her husband who at once entered. "Did you call me?" "No." "I heard you say 'come here'." "So you heard my voice. I half thought I was asleep. Our daughter is not well." The wife related what she had heard, and no doubt could exist of the genuiness of the occurrence. As there was no means of communication by telegraph with the daughter who was visiting in the country, the agony of suspense so worked upon the nervous system of the woman that she suffered a degree of prostration

from which she never recovered. The daughter was not in any danger.

We cite this case to show the need of a general understanding of this habit of the mind. Public education would not be amiss, as all children and all grown people are apt at any day and any hour to hear some wandering thought, or see some picture warm from the mind of an interested acquaintance. No doubt there are thousands of sensitive natures suffering from fears aroused by this simple act of the brain. Hysterics have been caused among children and women by some strange voices in the air from acquaintances or friends known to be far away. Who has not seen an apparition, either faint or distinct? It may not have been of the form of a human being, or a face, or anything startling; yet nearly every man and woman can recall some vision that has entered the room, crossed the road, or intruded itself unexpectedly. There is no cause for alarm. Mind pictures may come to you from the thoughts of others, and so-called ghosts are not difficult to conjure up when one knows how easily a vision can be created within any brain.

It is, by all odds, the surest evidence of a strong and healthy brain, when you can anticipate the ideas about to be expressed by another; to supply the needed word; to keep ahead of a speaker; and thus read his thoughts as fast as he thinks them, even if he cannot give them as ready utterance.

CHAPTER XIV

HEARING WORDS NOT UTTERED

BY DEGREES we shall drop into the full study of our subject. It is better to approach it slowly from the outskirts, for then the process of explanation will more naturally accord with the experiences of those who already know something about the matter.

There are many who are finding out the simple truths concerned in the most natural of all mental habits, silent transmission. Much that is stated in this chapter will again be referred to by principle, and enlarged upon. In the pages to follow, an exact scientific system will be set forth; while a few chapters will be devoted to a recital of incidents.

The mind itself is an engine. It can orginate and propel thoughts; it can utilize material passing outward from other brains; it can stamp such material as its own and give it birth as though it were originated instead of acquired. As thoughts travel in the ether and by a vibration of the ether; and as this ether is a sea that surrounds all minds; it would appear as if a constant conflict of transmitted thoughts would harass all persons. It is true there are thoughts everywhere. They are waves. They wash all shores, and naturally suggest themselves to others. It is also true that many thoughts supposed to be original, are but waves caught out of the general sea that surrounds all life. A storm impulse, starting on the coast of Europe, may send its waves across the Atlantic, and there wash the shores of a great continent; and, while in transit, a thousand vessels may feel the pulsations of the tide, yet pay no heed.

The old saying that a pebble dropped on the water by the beach will send forth waves, that, however tiny, may course around the world is too unimportant to be thought valuable

even for suggestion. So with the trite idea that the thoughts of great men never cease to vibrate in the air, or something to that effect. All forces die out. They are kept alive by new supply, if at all. Many people believe that poets, genuises, inventors, and those of that class of minds that surprise the world by new ideas, are fortunate enough to catch the thought waves from the great minds that have gone before.

However those theories may be, the fact remains that thought waves while in transit are intercepted and heard by persons for whom they may not be intended; and very frequently by those for whom they are intended. The laws governing their transmission will be stated later on. Some sounds reach the ears of every person each day; and, in ninety-nine per cent of cases, they are unnoticed, for the reason that they are attributed to occurrences at hand. This hearing of sounds is due to the fact that the fineness of the brain receives them while its magnifying powers reproduce them on a scale commensurate with life.

To avoid the use of terms known almost exclusively to scientists we express ourselves in simple words. The term, fineness of brain, refers to that sensitive portion which is impressed; as, for instance, in sound, coming by waves of the utmost material delicacy, yet touching the fine recorder of the mind and instantly standing forth in the huge dimensions of a voice. Could we feel, touch, grasp, measure physically the passing wave of a strong tone, we would find something so filmy that it could but be called the ghost of a breath; yet this gauzy approach to nothingness has but to continue its onward progress till it undulates against the brain, although the point of contact would show no disturbance. Even in the midst of the utmost calmness the fineness of the brain is so infinitesimal that the sound waves produce a decided irritation, and the whole is at once magnified.

This process may be hard to understand. It is the same with light. The view of a mountain a mile high falls in waves of sight upon a point in the brain as small as the fine end of a needle; yet in that compass a mile of size stands magnified:

and not only a mile, but many miles of height and breadth. What can be more impressive than the fact that a thousand square miles of clouds and sky may be all at one time contained in an area of the brain smaller than the point of a needle? We refer to that part where the optic nerve is lost in the brain core. Surely if so great a magnifying power exists in the coarse rays of light and coarser waves of sound, what could not a finer sensitiveness do with the ethereal undulations of thought? This magnifying process is reverse on its face, but is true in fact; for the mind sees miles where the brain contains an area not larger than a fine point.

Another operation requires attention. Sound waves are of the air and material; but the thoughts they carry with them are of the ether. This double process is common. A sound may suggest a thought, as if a talking machine, or graphophone were at work. This suggestion must awaken the thought part of the brain, and thus the mind gives thought to the sound instead of the sound giving thought to the mind. In exactly the same way a traveling wave of thought may excite the mind and the latter would translate it into the words orginally uttered or felt by another. It is not difficult to send a thought out on its journey.

For example, if a friend, having an intense desire to see you, should "wish" to see you, the expression might be too indefinite to take the form of words; but if he said aloud, or even thought in words, as many do, "I wish to see you," the thought waves would take the form of words; and, if your mind were in the transference mood, you would hear a voice at your side, "I wish to see you." Nothing in the process need cause alarm.

A man, whose son was at college, was taken ill while alone. The son was the only member of the family left to the father. The latter very naturally had a most fervent longing to be with his son. The desire soon took possession of him and he repeated aloud, "David, can you not come to me?" The son, who had retired for the night, was wakened from a sound sleep by the words, "David, can you not come to me?" He arose in bed and found his room-mate asleep; but aroused him

and explained the circumstances. They decided that it was but a dream; and in a few minutes the room-mate was sound asleep. The son lay awake, keeping his eyes fixed upon a window through which the stars shone dimly. In the course of an hour he heard his father's voice, very slow and low, but with such clearness that he sprang from bed expecting to meet him in the room. He heard every syllable of the inquiry just as before, "David, can you not come to me?" There are thousands of instances of the same nature.

Many persons have heard a word or two of a sentence, and cast it aside as a misjudged sound. A lady heard her name called very distinctly, and went to an adjoining room to see who had spoken. No one had addressed her. "Oh, well, it must have been the wind."

CHAPTER XV

TRANSFERENCE OF OBJECTS

OF ALL the visitations most dreaded, that of a strange being is the least welcome. To stand face to face with a form you may or may not know is always alarming; although some persons pretend to take it as a matter of course.

An investigation of a large number of well established occurrences shows a few facts of importance:

1. Any person is apt at any time to see an object or a person.

2. The sight is always brief, and the vision transitory, as if it could not be fixed for any length of time, even if it would.

3. The vision is never out in the space around the person, as in the room, hall, road or other place, but is within the brain, although so vivid in some cases as to appear to have a substantial shape in the presence of the beholder.

4. The persons or objects seen are bits of thought transference, traveling in the form of sight waves.

5. Thoughts make pictures in many cases; the pictures travel with the thought, and impress themselves as clearly.

Originally all thoughts were pictures, and such characters as the arbitrary letters of the alphabet are but remodelled illustrations. In a child whose mind is yet blank, the first step toward its unfolding is by a picture. If it is lonely it will see the form of its mother; if it is desirous of obtaining a plaything, the thought is nothing more nor less than the mental picture of the thing desired.

Human beings never outgrow the picture-making habit. The mind cannot turn to a friend without seeing the friend's

face and form in contemplation; and many can carry to their graves the looks of loved ones gone long before. A young lady who was asked if she was afraid of tramps, quickly answered in the affirmative and gave an accurate description of one who had called the day before. She could not have done this if the image of the tramp had not been clearly stamped on her mind.

Ask for anything you please; the thing will come up as a picture in the mind before you can formulate it in words. Perhaps you wish a bouquet of flowers; some familiar ones will stand in the form of a picture before the mind. Perhaps a drive; the horse, of color similar to one you have ridden often, will appear; or the familiar road may become visible. All wishes, all thoughts, may assume the shape of pictures.

The orator makes his pictures and transfers them to the brains of his hearers; the poet adorns his in the blossom-words of language; the artist must see his full picture in advance and from his mind he conveys it to canvas. All genius springs out of the power to throw pictures and scenes upon the canvas of the mind, and rehabilitate them in the avenues of success.

All these forms of mental activity belong to the expected uses of the brain, and no one is surprised. Yet, if some person whose mind has intensity and throbbing energy, shall be wounded and think of the wound while longing for the presence of another, and the thinker shall appear with the wounded part in prominence, the person who beholds it is sure to be alarmed. It is well known that a reciter may so intently see the details of some description as to compel his hearers to see them just as vividly.

Sight is closest to the brain of the five senses. It may almost be said to be a part of the direct brain action rather than a channel of communication. When matters are explained to us, we must first see them before we can understand them; and, when we grasp an idea, we exclaim, "I see!" Even sound must translate itself into sight within the brain, or it is not fully intelligible. "A child has dropped in the well," may be spoken in words; but you will see the well, the water at the bottom and the form of some child floating or struggling there. "I spilled

the ink on the tablecloth" may be conveyed to you, all in sound; the sight of the ink and the cloth will instantly come before the mind in some form or other. As between hearing and seeing, the latter sense is by far the more natural and the former the more artificial, although it is the artifice of nature.

No wonder, then, the brain may become sensitive to the sight of the most delicate objects pictured in an infinitesimally small point and thereupon magnified to the proportions of actual life. Your friend, in a moment of intense anxiety to see you, may throw his face upon the ether wave of thought, and instantly it appears before you. "He is going to die," will be your first response. Why should the suggestion of death be associated with an object cast upon the brain by a thought wave, and instantly magnified to its full size and made to appear to the mind out in the air before it?

A child came hurrying into the house, exclaiming that he had seen "Grandpa." When asked to describe how he looked, the child gave a very accurate account of the head, but an entirely wrong description of the clothing; it ended by saying "blood was running out of his nose." It was later learned that about that time the grandfather was starting upon a visit with a present for the child, and was detained by nose-bleed. The vision alarmed the relatives, for fear the man was marked for death, though he is probably alive at this writing. The explanation is simple: he desired to see his grandchild; he had a gift for him; he was disappointed for the time; and, in the intensity of his disappointment, thought of the child until he succeeded in the transferring his face to the mind of the little one. That the clothing was not transmitted is accounted for by the fact that it naturally would not be in his mind under those circumstances. The child did not in fact see the grandfather outside of its own brain, although the image there would appear to be outward.

A mother had promised her absent daughter a beautiful dress for a certain occasion. Disappointment meant a great deal. Part of the dress was to be a surprise, although the general details were known to the daughter. The mother, by

a mistake, was compelled to disappoint, and her own anxiety caused her acute suffering. This was the day before the event on which the dress was to be worn, and it was not expected to arrive until the next day. The daughter was at the evening meal in a city more than two hundred miles away. As she was lifting a glass of water to drink, she saw the dress and all its trimmings, including an exact outline of some special trimming of which she could have had no previous knowledge. She saw no face, and nothing suggested her mother. The vision was merely an intense thought wave, started in operation by the mother, and transferred to the daughter's mind, the latter receiving, in the form of a picture, the sight of the dress as it appeared to the mother. So all photography originates.

CHAPTER XVI

HOW SIGHT IS TRANSMITTED IN THOUGHT

JUDGING from accounts given by the popular mind, it seems that transference of thought is supposed to proceed in the form of intelligible sounds. To read what is going on in the mind is sufficient, no matter by what method the information is conveyed. As pictures are close to the natural activity of the brain, we would be justified in expecting sight to be more frequently employed than sound. And this holds true.

We have referred in preceding chapters to the fact that all first thinking, all originating, developing thinking, can occur in no other way than by pictures. It is said that sight is dependent upon the optic nerve; so is it upon the eye-ball, upon the adjustment of the lens, upon the fluid in the ball, upon the light, and upon the brain itself. It is all mechanical until the nerve is lost in the gray mass of intelligent matter in the skull; that world of infinite mystery; and here the wonder of wonders begins.

The inventions of man are coming yearly closer to the movements of the brain. The telephone was the result of the theory of sound waves; and therein electricity is but an agent for carrying on the actual waves that produce the effect of sound. Electricity itself has nothing to do with the sound; its current, receiving the vibrations at one disc, re-starts them at another; the voice, vibrating the air, vibrates the first disc; the second disc, being vibrated by the electrical current, vibrates the air, and thus a listener will catch waves similar to the first sound, but not the first waves themselves. This shows that

words, representing living ideas, may be manipulated as mechanical undulations.

The air is full of sounds, and of sights that exist in spite of our closeness to them, and of which we know nothing until we connect our radio, and listen to and behold them. It is only in recent years that we have invented the radio, and employed it to interpret the sounds and sights that fill all the room and the space without. To our surprise we listen and we see what otherwise would be unknown although they might have been felt and partly recognized by other processes.

Electricity is now used to reproduce both sight and motion, thus bringing the invention close to thought waves, by utilizing ether waves; and proving that light is nearer to matter in its own construction, than one would suppose. Thought itself ought soon to be uncovered and seen as a plain and commonplace contrivance. We know there are three sets of waves in use by the mind; sound waves, light waves, and thought waves.

In order to understand how sight may be transmitted by thought we have only to show the relation between the two sets of waves employed. Energy is essential in originating all undulations. In every life there is energy. When the eyes open from sleep the rested brain resumes its normal activity and energy is at the helm. All day long the light is throwing its unceasing stream of waves against the retina and even the brain itself, just as a turbulent ocean heaves its sea untiringly against the willing coast. Were the gray matter dead, there would be no light. Were all phosphorescent life destroyed, the universe would be in total darkness amid the splendor of her blazing suns. The great essential of light waves is that they must be actively received, and this reception represents energy.

Every glance of the eye reveals a picture whose surface is reproduced upon the brain in an incomprehensible flood of waves, all concentrating to a single point, although this crowding does not destroy the scene or reduce its accuracy. Let the objects be few or many, the details are dependent upon variations of wave motion, all rushing together, and to accomplish this the ether is made elastic to an extraordinary degree.

Sight is mechanical in its first action, and mental in its second. Mechanical sight is the direct action of light waves on the brain; mental sight is the picture made on the mind; thought sight is the action of thought that reproduces the picture and sends it forth upon a journey. To illustrate mechanical sight, let the eyes be open during sleep, and the light will carry the photograph to the brain just as clearly as when awake; but there is no conscious recognition. It is so when a person is faint and the eyes are open; or when the brain reels with dizziness and all things seem to swim into indistinctness; or in certain forms of dementia when the scenes about the victim are lost entirely, and others, created by the mental sight, replace them. A very excellent form of mechanical sight is found in somnambulism; the sleeper is awake to all appearances, walks about with open eyes, sees the door, opens it in the usual way, goes out upon the balcony, climbs the roof, often taking perilous risks, and generally returns in safety, guided entirely by the mechanical sight. Let the mental sight come to his aid, and consciousness will alarm him, often precipitating him to his death. Thus it will be seen that mechanical vision is capable of taking care of itself, and may exist independent of consciousness. It is as though the photographer's camera recorded a picture that perished unseen.

As mechanical sight may operate without the aid of other vision, so mental sight may be equally separated; although the two are co-related. It is doubtful if the normal mind ever saw a picture by its own power unaided by the presence or memory of some actual scene. The question is worth studying, as many possibilities of discovery are involved in it. But, whether it be always dependent on mechanical vision, or at times creative, mental sight is continually proving its power of separate operation; and few of the remarkable functions of the brain can be more interesting than this.

In its direct action the mind takes conscious pictures of the scenes transmitted to it by mechanical sight. This is mere recognition. Looking out across a stretch of country we see fields, forests, homes, church spires and numberless details. Let

the mind be at work recalling some scene quite different, and the actual mechanical sight is at once separated and acts by itself, while the mental sight is also separated and is engaged in reproducing a view perhaps of years before. All memory is a separate operation of mental sight. Some persons have poor memories, but none are so feebly endowed as not to be able to recall colors to some extent at least, and shapes and objects in general. To see a flower today and re-see it by memory only, at any subsequent time, is mental sight unaided; that is, separated.

The third step is thought sight. This is either reflective or creative; it is reflective when it builds on memory or aid from mechanical or mental vision; creative when its results are obtained by so-called inspiration or the exercise of a function exclusively its own.

Mechanical sight serves only to bring objects to the brain, and is aided by all the material machinery of the human camera.

Mental sight serves to interpret the impressions and formulate them into the several departments of consciousness for immediate use or subsequent employment of the memory.

Thought sight serves to arouse the pictures and shape them into waves to send forth as emanations of the mind, or agents of the will.

The mechanical brings; the mental receives; the thought sends forth again.

That these three classes of action are co-related is well established. Two of them, the first and the last, are undulations; the first, of ether in waves of light; the last, of ether in waves of thought. The middle class, or mental sight, is receptive, contemplative, retrospective; and may be called the workshop of the mind. Intellect is an accumulation of the labor performed in this department, and consists of the material brought in and the increase produced.

It being true that thought waves make use of any fact or thing of which the mind can have consciousness, it would follow that an object sent forth into the ether as part of a thought,

might lodge in some other brain if it did, the other brain would see it as a mental picture only, unless the thought had the greatest intensity, in which case it might succeed in stimulating the mental action of the brain to such a degree as to produce a picture having all the vividness of mechanical sight. That this has been done numberless thousands of times is a part of the human history of the world.

CHAPTER XVII

SOMNAMBULISM

PERHAPS every person has performed some feat in somnambulism, or sleep-walking, and has known nothing about it. In most instances the act is very slight, and hardly entitled to be classed among somnambulistic deeds. The mere act of rolling over in bed is properly within this term, but has no significance, owing to its trivial nature.

Some persons cover themselves up without waking. We saw one young man, who was so sound asleep that ordinary shaking would not wake him, get up with closed eyes, arise from the couch on which he was lying, go to the foot of the couch, lift a blanket from the floor where it had fallen, and place it carefully over himself, after lying down. All the time his eyes remained closed. He was immediately awakened and questioned as to the affair and satisfied us that he had no knowledge of it.

A child, just old enough to climb in and out of bed, occasionally arose, while sound asleep, and opened a window that was easily operated. The parents, finding the window open and learning from the child that he had not touched it, assumed that burglars had visited the house. A search was made but no evidence found. The occurrence was repeated several times before it was found that the child was a somnambulist. He, too, walked with closed eyes, and had no difficulty in finding the window.

Many cases are reported of the writing of letters by persons asleep; some having written long letters with open eyes; others writing while the lids were tightly closed. Out of a selected number of instances, collected to sustain certain

theories, we find that many letters were badly written, yet some as accurately as if the utmost care were demanded. As the claim is that those written during sleep with the eyes open were either guided by mechanical vision or solely by thought transference; and those written during sleep, but with the eyes tightly closed, were dependent solely on thought transference, it would be supposed that the former would be more accurate; that is, the writing would be more readable. Contrary to this expectation the best writing was done with the eyes closed. In explanation of this it has been stated that somnambulists who go about with open eyes, see nothing; or, in other words, do not use the eyes. This is supposed to be true from the fact that the eye-balls are fixed, and a strong light held close to them does not affect the pupils, or excite consciousness. Such an explanation is not satisfactory. Consciousness must be mental; mechanical sight need not be mental. The eye need not look directly at the thing to be seen either mechanically or mentally. We all know that the range of vision may reach from right to left, through one third of a circle, although the eyes look directly ahead. It is very easy to sit down in a chair at one side, while the eyes are looking in front or even upward. A close observation of somnambulists shows that some do not use the eyes, that others do to a slight extent and still others make considerable use of them.

We have seen a letter of about four pages, written under the following circumstances: A man, thirty-six years of age, who had never before been known to do anything somnambulistic, was asleep in bed with his room-mate. He was in good health, but had been worried by a certain transaction which required an answer. He was kept awake one night, thinking it over. During the next day he wrote and destroyed several letters. That night he retired early and, after he had fallen into a sound sleep, his room-mate went to bed. The latter had scarcely fallen asleep when he was aroused by his friend who spoke in a loud tone, "Get up!" He answered back but nothing more was said. The man sprang over the footboard and proceeded to dress, after lighting the gas. The

other got up and found his friend sound asleep, though busily engaged in dressing. He at once called in an acquaintance from an adjoining room, who had not yet retired. The latter was a physician and was anxious to observe the case carefully.

The somnambulist took out paper, pen and ink; wrote a letter rather nervously; and held it up as if to read it. He remained in the reading position fully four minutes, all the time with eyes closed; then destroyed the letter. The ideas and writing were very crude. He then wrote another, somewhat better, which he treated in the same manner. The third he wrote slowly, carefully, in good language and with a good hand. It was directed sealed, stamped and placed in a drawer. As he was about to close the drawer to lock it, the physician abstracted the letter. The drawer was then locked and the man returned to bed. The usual tests were made to prove that he was not feigning. In the morning he attempted to couch a letter but had no better success than during the waking hours of the day before.

The physician offered to relieve him, taking as a pretext that he thought it might impair his mind to worry so much. They delicately reached the subject of the letter that the circumstances of his trouble seemed to require. The physician volunteered to suggest and even to dictate the matter to be written. In doing so he used the language, word for word, from the somnambulistic epistle; and it was so taken down. It pleased him. In general appearance both were the same. They showed him the original, and he at once ascribed it to some kind spirit, as the language suited him so well that he did not believe he could have done it unaided. He had no recollection of having been up in the night, had no dreams, and could not account for this solution of his difficulty except on the theory stated.

It will be observed that the cases cited are those wherein the eyes were closed; so that mechanical vision could not have aided the results. In the writing of the letter mechanical sight would have been useless, except for mere penmanship; for the problem was one of judgment, not of vision. There have

been placed on record, in one way or another, often in medical publications, a sufficient number of cases to establish certain facts in connection with somnambulism.

There must be transference of thought, at least between the mind and the muscular system; taking the form known as mental sight. It is only in this way that any explanation can be offered for the fact that, with eyes closed, the sleeper could go about in the dark and find objects as easily as in broad daylight. It devolved on his muscular system to execute the movements of his body; they performed the commands of his mind; they saw as the brain saw; and the brain, either by previous knowledge or transference through mental sight, knew and saw the objects distinctly.

By continuing this discussion we shall approach too closely to the more important themes yet ahead. It is clear, however, that somnambulism proves, in a limited number of cases, that the third step, known as thought sight, may be separated from the mechanical and mental; or how else can we account for the solution of difficulties, such as noted in the letter writing case? The finding of lost objects by somnambulists clearly illustrates another phase of the mind's extraordinary powers of vision. Many things have been hidden in sleep that could not be found in waking hours; and attendants, by watching, have followed the sleeper to the place of hiding. Despite much unreliable information in this line, there remain many well authenticated cases.

We now have the satisfaction of recounting the separable action of the three steps in transference. In the preceding chapter it appeared that mechanical sight was separable, as in fainting and other instances; and that mental sight was separable when one sees a scene different from that on which he gazes, as the recalling of the ocean while viewing a country landscape; and it now appears that the somnambulistic letter writer had separated his thought sight from both the mechanical and mental.

CHAPTER XVIII

DREAMS AND SLEEPING THOUGHTS

ALL BRAINS dream at times. It would not be a normal and perfectly healthy brain that did not. If a dream were experienced but once in a lifetime, it would cause as much alarm as the vision of a relative standing in the path, or any strange sound bringing news from afar.

The fact is, people do not dream as often as the circumstances might permit, for it requires but a slight invitation to awaken the gray matter and excite waves of thought. A storehouse full of ideas, so numerous and multitudinous that one can never know what one knows, would naturally give up some of its wealth upon the least invitation.

The phonograph is indented with very fine lines. The brain, originating in a smooth ball-surface, is now filled with deep ravines, between which are the convoluted rolls of gray matter. Each roll is itself depressed and convoluted in small sections; and each section is wrinkled. It is probable that a million of these wrinkles might be found around any one of the sections, and each of this enormous number would represent a clearly defined thought impressed upon the gray matter at some period of the past.

Dreams are reflex thoughts, and are traceable to three sources:

1. Either to a sense irritation;
2. Or to a mental irritation;
3. Or to thought transference.

Sense irritation is quite common in creating dreams. The following are examples taken from authenticated cases.

A man, who rarely dreamed, left the window open on an autumn night. It turned out to be unusually cold, owing to a

sharp change in the wind. His right foot was exposed to the air from the window, and had come out from the protection of the bedclothing. He dreamed of falling from a sleigh, and of his right foot freezing solid. He awoke in time to save its turning to ice.

A number of experiments have been made by placing ice to some part of the body of a sleeping person; in one instance it was placed to the stomach of a boy, who dreamed he was made of glass and filled with ice water; in another case it was placed on the forehead, and the dreamer passed through a siege of winter weather, nearly freezing his head before he could wake and save himself. A young lady was awakened by having a lump of ice placed in her hand; and, although the time was but ten seconds, she made a tour of the Alps and ended an interesting dream by grasping with her hand the peak of Mont Blanc and pulling herself to the top. A dream covering days of time may be executed in as many seconds. All dreams occur as the sleeper is waking up.

We have often waked a dog or cat out of whatever slumber they can be approached in, by holding a pleasant morsel of meat near the nose; the demonstrations at times indicated delightful dreams. To ascertain the facts with human dreamers, similar experiments have frequently been made. A boy was waked by the smell of beefsteak; he was less than a half minute coming to consciousness, but he came out smiling, having dreamed of a delicious repast, in which steak occupied a leading place.

A lady who boasted that she had not dreamed in ten years, was aroused by a bouquet of carnations; she had been to a ballroom laden with an exquisite array of flowers.

The sense of taste is rarely employed in dreams. An old gentleman, while asleep with open mouth, was thrown into a violent dream by a small quantity of quinine being placed on the tongue. He was quite angry when he found the taste a reality and that it required hours to remove it. After a while he related the dream. He was a soldier, had deserted, and was given a foul and bitter weed to eat in his soup as punishment.

A drop of wine on the tongue of a sleeper has developed a dream of a carousal amid the festivities of a banquet.

A man who heard Daniel Webster's heavy voice during his famous reply to Hayne, fell asleep at night and dreamed of heavy cannonading, as he said, all night long.

A woman who had been accustomed to severe headaches from neuralgia, dreamed that one of her eye-balls was burned out with a red hot iron. She awoke to find her eye very painful from neuralgia. It is probable that the attack came on during sleep and awakened her.

Here are instances of every sense employed in stimulating the mind to dream; touch, smell, taste, hearing and sight; and the dreams coincided with the sense. They were reflex; that is, the sense created the cause of its own use.

Another class of dreams may be clearly traced to mental irritation. By this is meant that they orginate in the mind itself through thinking, worry, or stimulation not of the senses. Worry is often the cause of a dream. But there are many other sources of this sleep method of thinking due to ordinary stimulation of the action of the mind. In order to understand this, we must remember that the brain is a storehouse and that each wrinkle, as the fine condition may be called merely for convenience, is the result of some previous thinking. The indentation is there, it represents a thought of some force, in previous days or years; there are many millions of them; and, as the phonograph gives out its words again, through the operation of the very indentations that the same words have made, so the wrinkles on the brain must give forth ideas similar to those that caused them. This is memory.

There is no element of thought transference in dreams of this kind. The process is readily seen in the case of the woman who fell asleep in the day time while reading an old love letter. She dreamed of the meeting that had preceded the letter, and in her sleep the man, now dead, came to her side, repeated the words as of yore, and together they walked in the garden. So clearly defined were his features, so recognizable the tones, and so full of strength was the vision of his presence

that she gave a cry of joy that was heard by others in the house. It awoke her, but only after he lay in his coffin and her mind was clouded with sorrow. A dream of such power must make a deep impression on the one who passes through its scenes, and some sentimental or even spiritual importance is often attached to it. The explanation is in the old line; the memory of the brain is excited by reference to the very parts of the surface of this organ where deep thoughts were recorded years ago; re-stimulating them is just like bringing out old letters, or setting in motion an old cylinder and reviving the old waves of thought. But why the pleasant interview must end in the picture of death is accountable only by the fact that the mind, in awakening to its ordinary consciousness, is aware of the fact that the person in the dream is not alive; hence another part of the brain is excited and supplies the end of the story.

CHAPTER XIX

COMMUNICATION BY DREAMS

THE third class of dreams is by direct thought transference. In other words, a person asleep comes into the possession of certain information, hears sounds, or sees objects, as clearly and decidedly as if the brain were wide awake and the occurrences ordinary. Valuable results are often attained in this way, and every person should study the habits of the mind that lead up to the power to receive thoughts during sleep.

In the first place, it should be recognized as a valuable process, that of the brain taking hold of and appropriating some thought belonging to or emanating from the brain of another. Some of the best ideas have been unconsciously captured in this way. We cannot say stolen, for the receiver of such goods thinks he has originated the property thus acquired. There are brains whose energy is capable of giving birth to gigantic ideas, yet who lose them in the act of securing them. The power of retention is not equal to the capacity for creating. But if a stray thought comes your way, whether you think it is yours or is another's, there is much to be placed to the credit of your brain, if it is able to hold it and to use it. Training causes habit and is the result of habit, and there are two habits that every successful person must cultivate, that of receiving thought in transit, and that of retaining an originated or acquired idea.

Another thing should be studiously considered, and that is the method by which a dream may be placed in its proper class. If it is a dream at all, it is worth examining; and, should it be found to belong to the class of sense irritation, treat it as valueless; if to the mental division, place it among the operations of the memory; but, if the dream is a species of thought transference, encourage it, and this best done by writing down the

details of every idea that came to the mind, omitting nothing, however trivial, and being sure to add nothing. To see in writing, at any subsequent time, the action of the brain is certain to strengthen that function and make it sensitive to its further operation.

Two collegiates were room-mates. One was vexed over a certain thesis or essay, and had come to a standstill in the matter. He had outlines of ideas that he could not possibly put into shape. He fell asleep, while his companion worked out the very results he so much desired. Not knowing the source of his inspiration, he made use of the thoughts received, and, the next day, completed the writing. His friend accused him of stealing them; but, as he had not left a bit of writing about, he resorted to the charge that he had talked in his sleep and the other had thus caught the ideas. They so closely followed his own, and were so original and forceful, that no explanation could heal the breach.

A Vassar girl dreamed the solution of a very difficult problem. She was tired and ill at the time, and had gone to bed early. Some distance away a friend of hers was working out the same problem, and, in fact, solved it. To keep it exclusively her own until the next day, she merely committed it to memory, using a certain order of associate words, of her own invention, to refresh the memory, and then she retired. Before sleeping she thought of her friend who had retired, and she wondered if her health would permit her to work out the matter. It occurred to her to help her, and this she resolved to do the next day. In the meantime, the sleeping invalid had a dream, containing all the details of the solution, and even the associate words arranged by the other; these being in their exact order. She saw no face, nothing but the matter of the problem. Awaking with some excitement, she wrote down the entire solution. The next day she surprised and even shocked her friend by telling her the circumstances of the dream and showing the results. Both agreed that it was due to thought transference.

A man, camping out with a large party of acquaintances,

lost his watch. A public accusation would have been useless. He felt sure that the article had been secreted in some place from which it would be taken when the camping party broke up to return. This man was a believer in his own power of thought reception. He had studied the subject, and had found that the habit of catching ideas from another could be cultivated. One night he fell into a very light sleep. He saw his watch in hiding in a small leather sack, made for the purpose. The location was strange, but he fixed it by a certain tree. The next day he hunted for the watch, but no such tree was in sight. He made a circuit of one-fourth and then one-half of a mile around the camp and searched for the tree without result. On the next day he extended the circuit by degrees, and late in the afternoon found the tree, and the watch near by. Taking into his confidence a friend who was interested in the study of thought transference, he agreed to conceal the watch for the present and to plot the discovery of the guilty party. This was done by guarding the place on the morning when the camp broke up; and, as surmised, the thief came to get his plunder.

A woman was awakened from a healthful sleep by a voice calling her. It said distinctly, "I am sick." This was repeated several times in the act of waking. She could not recognize the voice. Falling asleep again after a long period of worry, she dreamed. Her son, who was sixteen hundred miles away, stood before her in his night dress, and staggered to the bedside, exclaiming, "I am sick." She saw his pale face, and had no doubt that it was her son. She awoke and informed those about her in the house, telling them of the voice that first called, then of the vision. They learned that, at that time, the son was very ill, and had thought he was dying. In his agony he called to his mother and repeated the cry several times.

Whether there is, as in electrical currents, a return to the equilibrium, is not known of thought; and can only be surmised by inference. Perhaps the son knew, or at least felt, that his mother had not recognized his first call, and he repeated it again, impressing his own presence upon the thought that went forward.

Cases like the last are well authenticated; one going so far as to include a call that was repeated eighteen times at intervals, before it was recognized. The explanation of this most satisfactory class of dreams is that such revelations are nothing but ordinary transference of thought. That the brain receives them in sleep is as natural and normal as that they should come in waking hours; in fact, more to be expected when the mind is less aggressive and more receptive. The majority of cases, including the best instances, have occurred during dreams.

CHAPTER XX

VISIONS IN SLEEP

KNOWLEDGE sometimes robs a mystery of its power. If we could know just how, and perhaps just why, an apparition fills our presence while we are sleeping soundly, a certain degree of relief would follow. Who has not been visited at night? The sense apparitions are but abnormal shocks, and do not belong to the list of sleep visions, coming by transference of thought. The boy who ate too much turkey at Thanksgiving dinner, and saw an immense gobbler floating over him for a good part of the night, was suffering from a sense apparition. Disorders of the stomach give rise to all sorts of horrible dreams. The cure of the former is the prevention of the latter.

A true vision in sleep is most valuable as an aid to investigation, when the health of the body is good and the mind is in a normal condition. Very little satisfaction is to be had in reviewing any case where ill health or abnormal brain conditions may be involved. Yet some remarkable apparitions have appeared to a mind made over-sensitive by weakness. Every man or woman who is classed among the geniuses of the world, must have passed through sieges of sleeping visions, if their testimony and that of their friends can be believed, and, as ninety-five per cent of the geniuses have been in ill health, or have suffered from peculiarities of mind, there must be some connection between abnormalism and the receptive state, as far as sleep visions are concerned. At present we will consider only those cases where good health and a calm brain are involved.

A man, in the prime of life, who had rarely ever dreamed, fell into a sound slumber, and saw a broad expanse of country, a homestead, and all the details of an estate. The house seemed

to be deserted. One thing struck him as quite peculiar; the glass was broken in every window, and in the upper sash only. On awaking he drew a diagram of the whole place, and recalled some of the windows, as the glass appeared in its broken condition. He then asked his friends to interpret the vision. One thought it was a warning; one a good dream; one a case of stomach trouble. He did not make up his mind as to what he thought it was. In a few days he was called to the West to visit a sick brother, and there he found the exact estate adjoining. It was learned that the brother had bought it in the hope of living upon it, as it was very desirable; but sickness and financial failure had brought the land to the verge of bankruptcy. The brother then thought of his own kin in the East, and resolved to write to him to come on and procure the property, as it was an excellent bargain; but pride forbade. Thinking of it had crystallized into thought waves, and these had reached the brother in the East during sleep. The circumstances were too strong to be explained in any other way.

A man fell asleep and awoke in less than five minutes. He declared that his aged father was dying, for he saw the room, the bed and the face and form of the old man, as distinctly as if all were present before him. He remained awake until the clock struck twelve, and again fell asleep. In about five minutes he sprang out of bed, exclaiming, "My father is dying!" Again had the scene come before his mind just as vividly as before. He now dressed and sat by the window. It was a summer night, and the late moon was coming up in the east, in her last quarter. For a long time he gazed into the garden and over the landscape, then back into the garden. In the course of two hours the bed on which his father lay, appeared in one corner of the garden, and gradually all the details of the room came into the scene; except that the man seemed to be asleep; and women were weeping at the bedside. The strength of the vision was so great that he arose from the window and shook himself to see if he were dreaming. It is probable that the gazing at the window had produced drowsiness and the scene had reappeared in this state of partial sleep. The next day he re-

ceived a telegram announcing his father's death. Later on it was learned that the aged man had called repeatedly for his son, expressing the hope that he should see him before he died. It was a case of thought transference taking the form of a vision.

Out of a large number of instances, one or two of the more remarkable ones may serve to illustrate this action of the mind. We distinguish visions from objects chiefly by the size and character of the presentation. The same law of wave action governs all. A woman, in a dream, met a room full of friends who seemed to be discussing a matter of importance. A large package lay upon the table, partly prepared. In it were certain articles which she could not see; then others were placed in; and, at one side, a jewelled watch in a beautiful case, was neatly packed. After all was ready it was wrapped, tied and sealed. On the outside she saw her own name written in large letters. She awoke and pondered on the meaning of the vision; but could find no way of explaining it. The next evening a surprise party called upon her. She had forgotton the dream, until the package was brought in; and she related the circumstances to all those present. "I even saw the watch put in. I can find it, if you will permit me." To the surprise of all she indicated all the contents of the "loving box," as they called it, down to the lower half of which she knew nothing. It was a case of thought transference, in a vision.

It seems that, when all the operations are known, or all the circumstances discovered, the evidence shows a condition of communication between the person thinking and the person receiving the thought. This opens up a discussion of the process by which a thought, intended for only one, may pass all other minds and reach the one intended; or, in the more familiar cases, where the thought may not have any intention as to reaching a person, but simply dwells upon some matter that is considered with relation to the person, and speeds onward to that one only. In evolving a certain system from the order in which these chapters are presented, we expect to reach the principles underlying such transmission; and to do this so

gradually as to enable the reader to drift into their understanding.

At the present period of the study we call attention to the fact that transference is not by accident, nor is it hap-hazard; there is a cause in every instance, and no case should be reported unless steps are taken to find out whose mind propelled the thought and how it was connected with the person receiving it. It is not enough that somebody has a vision, or is impressed by a thought; the other end of the influence must be known, and the impulse that prompted the thought, or else the whole case should be laid aside. Little by little we shall see that thoughts move in exact channels, as do sounds and rays of light.

CHAPTER XXI

INSPIRED VISITATIONS

YOU may not believe in some kinds of inspiration; you may believe in others; or you may believe in none. If this volume can point out the way by which help comes to every human being, and if it can be upheld as a fixed process, obeying laws of its own and leading always to but one class of results, the author will be more than amply repaid for his efforts in this direction.

Let us, to begin with, settle what is meant by inspiration. It is said that the writings of various religions are inspired. The Mormons claim a high grade of inspiration in the origin of their own book; we do not propose to discuss its truths or merits. The prevailing semi-barbaric religion of the world is similarly traced. In the works that come more closely to our hearts, are the various parts, or books, of the Old Testament, collected from the early centuries, each supposed to be inspired of God; and the books of the New Testament, similarly regarded; although there is a wide difference of opinion among the scholars of the civilized world as to what of these are genuine. Assuming that the concensus of opinion of the ablest theological minds of the century is a sufficient guide—and that person must be an unsafe counsellor who would discard it hastily—we find that the highest degree of inspiration is divine.

But man receives help from a multitude of sources, and much of it he receives without knowing whence it comes, or even that it comes. Blessings fall at our feet unheeded, and we walk on in ignorance. The native desire to be good, to deal fairly with others, to live an upright life, is an inspiration. It comes to all, though some never welcome it except at the time of adversity, when defiance is cowed. The love of study, of good reading, of health, of purity, of enterprise, of success,

are inspirations. It is probable that many a business policy is due to some kind advice dropped in the mind by an impulse worth discovering and investigating. The poet, the novelist, the painter, the sculptor, the inventor, the orator, the statesman, and all others who are engaged in the nobler duties of life, are not only aided by, but are dependent upon, their respective classes of inspiration. It need not be divine. The universe is full of resources.

In the true poet there must be some uplifting power. All who have spoken or written of themselves, as nearly all have done, are agreed that poetry is not possible without such aid; and this testimony cannot be disregarded. No wonder, then, that the intelligent ancients firmly believed in special deities, who controlled certain orders of events. Song, dance, harvest, summer, water, wine, love, marriage, poetry, war, peace, and everything else of consequence, had each its deity; and worship was directed to the proper power in every emergency, in every event, in trivial matters and in great. The custom of modern, as well as of ancient, poets to address their muse, is partly confirmative of the belief in some such power, especially when steps are taken to secure favor. This is sentimental. The habits of the genuine poet furnish the practical side. Bryant's "Thanatopsis" cannot be explained on any other ground than that it was a piece of inspiration. He wrote it easily. In later life he depended upon the aid that was helpful to Longfellow, Whittier, Tennyson and others. All agreed that the composing mood was different from the ordinary mood, and that poetry could not be written at will; it must come to the soul. Longfellow knew so well the value of this mood that he never dared let it fly. In the night, if a poetical gem came his way, he would arise and write it down. Other poets have followed this example, carrying with them note-books for the purpose. Occasionally a ludicrous side would appear, in the eagerness of the poet to secure his thought before it escaped; rushing from the table to write on the door, or scrawling the line upon the cuff, and similar episodes. If we could know what methods Shakespeare employed, if we could get some light from his

individual thoughts, much might be told that would fascinate the student of this theme; but, of Shakespeare the man, nothing whatever is known; absolute darkness envelopes him; while his works outshine the literature of earth.

The musician can no more succeed by machine methods than can the poet. His inspiration comes like a flash, and his fingers obey a power that, for the time, uplifts the composer; he listens to his own creations and wonders at them. It cannot be truly said the great musicians believe in a deity controlling their work, especially those who have lived in the Christian era; but it is certain that they recognize some power that aids them. It is merely this: there are times when the composer can produce the most wonderful results; at such times he must be left to himself; an interruption breaks the spell; the mood required is not easily entered into; it is a distinct state of being. In such mood the work goes rapidly; and, while the aid is natural, the greatness of the results are due to some power far beyond the man himself. Again, we say, no wonder the ancients believed in a system of deities, now referred to as mythology. No age has outstripped the wisdom of Greece and Rome in their best days, and minds such as existed in those eras, would tower above the learning of the modern world, employing the greater progress of to-day as stepping-stones to their achievements.

Another class of inspired aid is found in painting. Genius in this direction has spread over the civilized world ten thousand pages unrolled from the guarded scrolls of Heaven. The limits placed on all ordinary skill, no matter how painstaking, show that there is a realm into which only certain fortunate beings may enter.

The orator has risen to his greatness by the sheer force of inspiration. To have a flood of ideas and a vocabulary of language may make of the glib talker a fluent extemporaneous speaker, but a river may flow to the sea unburdened except with the waste of its shores. Even the triple alliance—words, ideas and voice—cannot produce the orator that shall live in his influence long after the sod has covered his last resting place.

Something more is needed. Ideas must always have value, but if they are not missives of burden, bearing inspired freight, they fall short of their greatest achievement. It is said of, and by, famous orators that their best efforts have been the result of solitary communings with a power above, or a power that urges them on, or an influence that encourages them. It is another self, as some believe. In this age when orators are mere talkers, the mechanical uses of the art are alone known; and solid ideas are regarded as the most practical. They surely are, but they should be preserved in print rather than expounded in voice. It is true that the manner, the personality, the genius of the speaker, may give to a sentence a life that imparts more of the soul into the words than cold type can ever show; and, while the heights of oratory may be approached in the composition of language, they can only be reached and topped by those wonderful sentences that spring into life on the occasion itself, without premeditation, and amid a fullness of glory that destroys criticism by the intensity of its heat.

Beyond the realm of the commonplace, there is a world whose landscape is revealed to genius. What its confines are may furnish a fruitful theme for study; but ignorance places it in the category of the ridiculous; while a brief knowledge miscalculates its character. Out of this realm have come all the triumphs of human life. Instinct impels the animal to the routine duties of self-preservation; intellect builds for man all his environments; inspiration gives him the telegraph, the sewing machine, the locomotive, the cable, the telephone, and the long list of inventions that have marked the nineteenth century as the most exalted in all history. That which enables us to find a departure from the commonplace is inspired; and we are never led down nor astray.

It is an old saying that two angels, one good and one bad, stand at either hand and attend the life of each human being. Before the present volume closes we shall show that the good angel is the realm of inspiration, and the bad angel is self. If this is true, there is something beyond the commonplace that is worth considering. A cutting, originally from a seed,

is placed in the ground; it grows to that fulness of life, outstripping the muddy ground, which marks it the queen of the garden. So a human being, born of earth, fed on the products of mud and clay, striving to shake off the soil of mind and body, is either the emanation of an inspired life, or the companion of the filth that made him. He need not be a genius to outgrow his prison.

The tendency of life is, from the obscure beginning, upward and outward. In the vegetable kingdom there never has been one bit of evidence that a better growth was self-evolved from a lesser. In the animal kingdom, of which man is the best product, there always has been and always will be an uplifting influence, counteracted by and counteracting a degrading influence. This is the struggle of humanity, and everybody knows how bitter the conflict becomes at times. The majority of mankind are overwhelmed by their natures; a splendid minority are uplifted out of them; and there never was an instance of this uplifting but what the force of inspiration was engaged in the process.

This leads us to the consideration of that branch of thought transference known as inspired visitations. For the present we will assume that there is a realm beyond the commonplace, and not ask you to believe it, if you possess doubts upon the subject. The next step is the well proved fact that aid comes to a favored class; still assuming that it originates in, or is sent from, the nobler realm referred to. No matter what its source, it comes. A certain law governs this class of cases; it is this: a courted inspiration favors the individual who seeks it. A very good illustration is in the habits of the poet; if he receives a thought of strength or beauty, and delays in securing it in writing, the chances are that it will fly from him; and, once gone, it never comes back. On the other hand, if he writes it down, word for word, it is where he can refer to it again and again; and each reference re-acts on the mind, stimulating the function that gave it birth. There can be no doubt but that every human being has, or has had, poetical intimations; and, not caring for them, has lost them and the

favor of the function that inspired them. Professions are successes or failures in proportion as these kindly visitations are nurtured or neglected. Every man and woman receives some intimation from the source of inspiration; to neglect is to make its next visit more remote; to receive and cultivate it is to invite a chain of visits that shall grow more frequent and stronger as they come.

History shows that many of the leaders of the world in every age have had inspired visitations in the shape of great visions. It is asserted that the turning point in the conflict between Christianity and paganism depended on a vision of the cross. Nearly all the generals of fame saw visions. Some may have been pretenders; but their greatness was a fact; and pretences, to the great, are generally idle. Napoleon's claims to having seen apparitions do not add to his glory, if true; nor detract from the worship accorded him, if false. The Maid of Orleans accomplished enough to entitle her to belief in the matter of her visitations. Cromwell was impressed by something, for he acted like one inspired; and his claims need not be rejected. The poets, artists, composers and moral leaders have testified to inspired visitations; and theology is full of such instances in every religion on the face of the globe.

Collected from a number of cases that do not admit of doubt, is the following incident: A man was in deep trouble, resulting from a failure in business, involving a debt of several hundred thousand dollars, which he saw no prospect of paying. He was a disbeliever in the influence of the church, but prided himself on his business honor and integrity. In seeking some means whereby to extricate himself from the tangle of his debts, he became discouraged by the utter hopelessness of the situation. He resolved to commit suicide, but, having read that such an act was evidence of insanity, he determined to do so rationally, or not at all. His physician pronounced him thoroughly sane, both to himself and his confidential adviser. The act was then to be consummated. He was alone by the seashore. Out from the waves came a very tall and very white form and stood before him holding a key that was enormously large.

The form vanished in vapor, but the key remained, growing smaller gradually, while a large church appeared. The key then moved toward him and seemed to replace the weapon of death in his hand. He was impressed with the vision; he joined the church, became an active worker in its interests, formed associations among the purest people of his community, lived in the whiteness of a new life, revived his business, paid his just debts, and is to-day happy and prosperous. He has accomplished so much good for the church that it looks as if he had been selected for this destiny, and that the inspired visitation had come to him from a power determined to spare him.

As we have said, all inspiration is from a better realm. No human being is ever inspired to be bad. We are midway between the muddy earth from which we sprang, and the nobler destiny to which we may go if we so choose; but the energy of the soul alone can urge us to seek the favor of those visitations that pave the way to such a goal. They are in degrees from the finest prompting, to the full glory of the vision. At first the impulse merely will seek admission to your attention. It suggests a better nature, a gentler disposition, a purer motive; and, when the trifle comes, no matter how lightly, seize it and hold it. Go to some part of the house where you can be alone, and there let the visitor remain as long as it will. By and by it will go, and you will be alone, a common piece of clay; but, ere long, the messenger will return, for, by the law of affinity, it comes when courted, and remains away when not wanted. If you are interested in experiment, test the power of this law.

CHAPTER XXII

VISIONS IN DELIRIUM

NOTHING can exist without a cause. In the fluctuations of the brain, the problems presented are great, but physicians are inclined to regard them as phenomena of the evanescent mind. The latter is no more evanescent than the phonograph. Let that become disordered and its performances would be none the less remarkable than the brain. Yet many suppose that the apparitions of delirium are spiritual. One author argues therefrom that there must be two or more individual existences wrapped up in one head.

A vision depends upon one of two things, or upon the combined use of both. The first of these is the mechanical sight, consisting of all the paraphernalia of vision; the second is the mental sight, or picture power of thought. In delirium the former is often inflamed, and objects at once assume grotesque shapes. If the optic nerve be swollen, the eye cannot transmit correct outlines to the brain; one's dearest friend will appear in the dimensions of some huge deformity; a thread may be magnified into a tree; the ceilings rise into miles of height; and everything becomes distorted. But this is the mildest phase of delirium.

When the brain within, the gray matter of the mind's own realm, is inflamed, the situation is serious; it is both dangerous to health and destructive of sanity. No better illustration of the process whereby delirium turns the mind into a menagerie, can be found than in tremens brought on by drink. The author of this volume has spent a quarter of a century in this line of investigation, and has concluded that the last stages of alcoholism are but the accumulation of a certain kind of growth

that has been introduced in the body, during years of indulgence in the habit.

Some years hence, when the bacteriologists have satisfied themselves of the process of disease and the cure as related to germ life, they will, by some accident, turn to an investigation of the nature of alcohol. Fermentation, a change that must always precede the development of alcohol, is known to be attended by an almost complete possession of the liquid by germ life, or fermentative bacteria. These microbes are so active that, in a short time, the greatest quantity of liquid will be overcome by them. Their habits have been studied, and much is known concerning them. If we eat grapes fresh from the vine, we are taking into the system only the purest and most wholesome food. If we squeeze the juice from them and drink it, we obtain the same food. Now if the juice be allowed to ferment, the same liquid assumes a different nature; it is slightly alcoholic, and intoxicating. To produce this alcoholic or fermented condition, the only change necessary is the chemical alteration known as the development of bacteria; and the change is not effected until the germs have completely devoured the grape juice. They are it, and it is they.

It is admitted that the wine is filled with bacteria; but what part of it is intoxicating? Is it the bacterial part? or is it some breath exhaled by these germs, or is it some poisonous excretion? or the offspring of the germs? Scientists have the same questions to solve in the well-known diphtheria germs; for they know that the germs themselves do not cause the disease. So it is probably true that, even in wine, the bacteria which swarm in it do not cause the intoxication that follows its use; yet the fact remains that they are in it, and that they are the cause of the production of alcohol. Distillation sets free this offspring tribe, or excretive fluid, of fermentation, and what is called alcohol is obtained. The latter is the direct relative of the fermentative bacteria.

The use of alcohol first affects the skin and brain. The constant drinker is a depositor; his bank is the convolutions of his own brain, his deposit is the offspring of bacteria, known as

alcohol and itself an enemy of other bacteria, and the deposit is made amid the gray matter that fills the convolutions. As the habit progresses he gets a nice deposit, counting millions in each pigeonhole of the vault. If numbers are to have weight he is the wealthiest banker on earth. What is this offspring?

Grape juice, previous to fermentation does not contain germs; after fermentation it does; while in the fermented condition it is intoxicating, and this is due to the germs, or their offspring; the same intoxicative influence, intensified, is found in alcohol, or the exhalation of wine. In all fermentation the germs are living, moving microbes. What their offspring, alcohol, may be, is only inferred; and this may be suggested by the exaggerated vision in delirium tremens. In this disease the mechanical vision is not affected to any considerable extent; the snakes, worms, dragons, hideous monsters, and other varieties of a complete menagerie of horrors are all produced *from within;* and the optic nerve is innocent of the cause.

A man suffering from tremens ran from an indescribable worm that was following him; he could see it only when he twisted his neck and brought a certain strain on the spinal column and the brain within. Had it been a fault of the optic nerve, the worm would have been apparent in all directions. In a similiar case a cart-wheel chased a man four miles and drove him into the river; he could see it only when he twisted his neck to look around. He found it still in the river, but, on turning around to face it, he saw nothing; it required a twist of the spinal column to excite the vision, showing that it was within the brain.

More than this, the optic nerve and mechanism of vision do not create monsters of themselves; they distort what is seen outwardly. The brain itself, when inflamed, may magnify its own contents. In the case of delirium from alcohol, the abundance of snakes, worms and monsters would suggest that there was something in the alcohol or its progeny that created or deposited these hideous specimens of life; and, if such is true, it would not be at all problematical for the brain to magnify even the smallest.

Another explanation of visions in delirium is that they are forms of thought transference, representing communications from the devil. We have listened to the most plausible arguments on the subject; one gentlemanly scholar taking as his basis, our claim of inspired visitation from the angels of peace, and seeking to match it by showing the other extreme.

The approach of death is attended by visions of hell, the devil, and numerous other unpleasant displays; but when these are induced by morbid health, the dissolution of the brain substance, or disorders natural to such a time, they do not furnish any evidence of the existence, in fact, of the things pictured on the mind in delirium; although admittedly not flattering to the individual. It is quite different when the mind, from its creative function, holds communion with other realms.

CHAPTER XXIII

IMPRESSIONS

A LARGE class of people may be influenced to believe in the accuracy of impressions. The information received by such agency is always vague, and for this reason the term "impression," as popularly used, is applied. In other words, clear transmissions of thought are called telepathy, and vague transmissions are termed impressions. It is of the latter that we wish to speak in this chapter.

A mother, whose children were away on an excursion, had a feeling that everything was not right. At first she thought the wagon had upset, or that it might upset, or that the horses would stumble, or the boys would play ball and some one get hurt, or the children might get astray and one get lost, or one get poisoned, and so on. When a lady called in the latter part of the afternoon, the mother was faint with fear, lest some message of ill news was at hand. It was a relief to know that the visitor came only to borrow some sugar. "You are not looking very well—are you sick?" "Why, I am almost sick abed, worrying about those children. Do you know, I have had an impression that one of them would get hurt, and impressions are pretty sure to come to pass, you know." At that moment the children arrived in good condition, and there had been no accident of any kind. The worry was due to anxiety which naturally arose from the affection of the parent.

To illustrate the difference between an impression and a thought transference, we will examine a similar case. Another mother was sewing at the window, and felt a decided impulse to look up. To quote her words: "As I did not care to lose the stitch I kept right on sewing. In a moment I heard a voice, 'Won't you look at me?' I recognized it as the voice of

my daughter, Nellie, and I looked out of the window. There she stood, but twenty feet away, as I judge; and her forehead was bleeding from a cut. I said 'Wait a second, darling,' and I ran out to bring her in. No one was there. I looked everywhere. In about an hour, Nellie was brought home in a carriage, severely hurt; but, at the time I saw the form in front of my window, she was several miles away."

The foregoing case was one of sight transference, accompanied later by sound transference to induce the mother to look up. There can be no doubt but that the vision was endeavoring to make itself manifest, before she looked up, and at this point the sight transmission properly began. It seems that such missions have a distinct purpose—that of making themselves known or their intent satisfied. Ordinarily a glance is all we get of an apparition; but here one stood about until the mother looked up; and, even then, resorted to the use of voice, where the appeal to the sight first failed. From many such cases, it would seem that there is an unconscious mind at work in the distant person, and that the message is sent by impulse rather than deliberation.

A less distinct case may now be examined. A mother, whose boy had gone away with a party of others to pick berries in the woods, was engaged in making biscuit. The time was about half-past three. She thought she heard a faint cry, as of someone hurt. It was so slight that she simply remarked: "I thought I heard my boy cry, but it must have been a noise about here." She forgot it, until in the course of half an hour a feeling of something wrong came over her. When asked to describe it, she could not put it in words; she saw no apparition, heard no further sound, but had the feeling that all was not right. It was learned that the boy had been struck by a sharp rock thrown by another boy in attempting to hit a squirrel.

A man had a number of active enemies, but was not aware of their special aggressiveness. One Sunday afternoon he suddenly became seized with a strong nervous unrest. He could not account for it. The very air seemed to be his antagonist.

There was the feeling of an enemy at every door and window. He was over sixty years of age, had passed through various kinds of warfare in victory, but, at this particular time, he was so deeply oppressed by the feeling that he went out to seek the advice of a confidential friend. It was learned that two enemies were engaged in a plot to do him injury, and were in consultation at that very time. By the grace of his impression, he was led to take such timely steps as to completely thwart them. They were subsequently convicted of conspiracy. Had he not acted promptly, he himself would have been defendant, with the chance of being found guilty through perjury.

A woman, whose sister sailed for Europe, was impressed with the idea that the ship encountered a storm at sea, and, in pushing the inquiry, we found that this idea arose from the fact that she had that day, in a novel, read a description of a severe gale that played havoc with all on board. She laid the thought to rest as a mere whim. Two days later she was impressed with the idea that the ship was on fire; but that the fire was extinguished in time to save the vessel. Still later she thought the wind was blowing a hurricane, and the ship was sailing on her side, with smokestack almost touching the water. Her last impression was that the sea had washed over the decks and into the rooms below. To satisfy herself that these surmises were unfounded, she hastened to get full information from her sister, and learned that the voyage had been uneventful in every particular.

Too many people mistake a *train of thought* for thought transference. The latter is now well understood by the student of these pages; the former is the cause of nearly all the unnecessary worry of life. One idea leads to another and anxiety sets in. Bridges are crossed daily through fear, that are never met in actual life. Worry does no good, and a vast deal of harm; it stops digestion, depresses the heart, lessens respiration, clouds the mind, unfits the person for the duties of life, and is always useless. It is not precaution, which of itself is an excellent thing; but is a *train of thought,* starting innocently and running wild through all the possibilities of danger.

A strong mind is too sensible to indulge in this habit; for what is to come cannot be averted. If it can be averted, action and not worry is the agency to be employed.

There is a wide difference between the impression reached by the person who insists on letting one fact lead on to another in the unbridled course of an anxious mind, and the wave of thought traveling from an occurrence actually transpiring, to a brain intended to be impressed. Vague wanderings of the mind are hurtful to its health and fullness of development. It is the best test to which any brain may be put, to determine its ability to distinguish between the disturbance caused by a train of thought, and the sensation due to the reception of a fact by that operation known as transference of thought.

CHAPTER XXIV

PRESENTIMENTS

THIS subject opens a long inquiry as to the value of the many sensations which make up the lives of some people, and come in strong evidence at times to others. In the first place a presentiment never refers to something that has occurred or is occurring, but assumes to foretell an event not under way but that is to come. It is a foreboding when ill is expected, and a plain presentiment when the occurrence is regarded as favorable or neutral.

If the accumulation of extraordinary cases is to be regarded as evidence of the fact of thought transference in advance of the occurrence itself, that is by way of prediction, then the claim may be considered as sustained, if not proved; but, unfortunately, an investigation of the details leaves very little to rest upon, if actual proof is sought. There are reasons why a presentiment is unreliable; and it is worth while to look at them.

First, the persons involved are generally accustomed to exaggeration, in order to make out a case. The following incident will illustrate this fact: A woman had a very strong presentiment that her father intended to commit suicide before the year expired. She felt sure that he would do this on the last day of the year. He hung himself on December 31st. She told no one of the presentiment, until after the occurrence. When asked at what time it came to her, she said at different times; but could not tell in what way; at first it was a foreboding of ill, then it developed into a belief that some one was to die; following this train of thought she proceeded to guess the rest, having as a basis the fact that her uncle had destroyed himself on December 31st, two years before; and, when she

had finished explaining, it was found that she had simply had a foreboding of evil to come, but no definite presentation of the act itself; yet her story might have been cited by writers as evidence of the wonderful fact of the mental prediction of an important event. Now supposing the woman had, before the occurrence, told some person of her presentiment, and had, in fact, received an intimation that her father, on December 31st, intended to destroy himself; it could have been explained as a thought transference coming direct from the mind of the man, and based on his own thinking of the subject. More than this, she would have been instrumental in saving his life by having a special watch placed on him for that day. As it was, she made no effort to save him, and could not have had a real presentiment.

Second, when a supposed genuine case of presentiment is found, it appears to be nothing more than thought transference. A young man dreamed that a wealthy relative willed him fifty thousand dollars. A dream may be a presentiment, as it is a condition favorable to thought transference. The young man told his dream; and the story got to the ears of the wealthy relative, who at once accused his lawyers of disclosing a professional secret. One thing led to another, until the provision in the will was cancelled, and the dreamer had his presentiment for nothing. But it was an ordinary case of thought transference, caused by one thinking of another until the thought wave was carried to that other. If it was presentiment, it was false, for it was not fulfilled; but as mere thought transference it was correct as far as it went. We refer to this as a supposed genuine case of presentiment.

Third, there is no law known or suggestible, whereby an event of the future can be impressed upon the present. In making this statement, it is presumed that the future event is not contemplated by any person, nor the logical sequence of any occurrence already known. If it is in the mind of a person it may be transmitted to another who knows nothing of it; if it is, in all probability, to follow some known event, then it will be expected by somebody, and, being thus thought of, could

easily be transmitted as a thought wave. The law is simply this: What occurs may be the subject of the mind's activity, and so may be propelled to another mind by ether waves. What has previously occurred may be treated likewise. What is to occur, having no basis in the present, cannot possibly be known by any person. To assume that the event itself is a force, is to claim that the transactions of the future are capable of sending force waves backward to the time previous to their origin. As well might a tone of the voice to be uttered next year, set into vibrations the mass of air that may now be floating around the person to speak the tone. Such a claim is ultra-unreasonable, it is absurd.

We naturally arrive at the only other explanation; and it is a subject that has been considered for many years from all points of view; the theory that a supernatural power may be in possession of the knowledge of the future. If this could be shown, it would then lead us to the conclusion that events are fixed, and not dependent upon free choice.

The author believes in inspired visitations in the sense that individuals may be selected for the accomplishment of great reforms, or for grand achievements in the world; but such commands are as far beyond presentiments, as the vision of a dead relative, lying three thousand miles away, is beyond the whim of the mother who imagined a dozen evils befalling her children, who were away from her for the first time in their lives. Without stating any definite law at this place, let it be assumed that there is a power speaking to human beings from time to time, and that some definite purpose relating to the future, is already fixed in the consciousness of this power; but one step remains, and that is the transference of the purpose, already fixed and known, to the mind of the individual who is chosen to execute it. Such a process would be natural, for it would be one phase of thought transference; either included in, or closely allied to, inspired visitations. That such a process is employed and has been manifested in every era of history, is too well established to admit of discussion.

But it is not presentiment. It is not the notion, or whim, of

the fretful woman who sees a stranger in the upsetting of the salt, a dose of bad news in the falling of a fork, a cyclone of trouble in disturbed tea grounds, and "a sure sign" in every trivial circumstance from morning till night. People who have presentiments, very rarely find them fulfilled in fact, although they twist and construe the events to suit themselves, and claim to be always or nearly always right. Thus, a woman had an intensely strong presentiment that a stranger would call "to-day or to-morrow"; on the day after, a tramp going by on the other side, stopped for a half moment, and crossed the street; whereupon the woman said, "I told you so"; but the tramp, seeing her, resumed his journey, without even so much as touching the gate. Yet the woman put that down as the fulfillment of her presentiment.

CHAPTER XXV

CLAIRVOYANCE EXPLAINED

CLAIRVOYANCE is the power of seeing into the mind of another person, or into other places. Of late years scientific investigators have been pushing their inquiries with a great deal of zeal; and the English and American Psychical Associations have collected enough testimony to establish two facts only. It is due to the English society, of which the American is merely a branch, to state that it has done the world a tremendous service by the thorough manner in which all cases have been investigated, and the untrustworthy evidence discarded.

Composed of the ablest men of England in this line of scientists, and including leading physicians and professors of the highest scholastic attainments, this association has spent several fortunes in furthering its examination of all the psychical problems and cases within the reach of their influence. It is due to such labors that the rubbish of the past two decades has been brushed aside, and the truth been brought to light. They have employed detectives to shadow suspected claimants during all experiments; and have acted on the principle that all persons must be regarded as untrustworthy unless their veracity can be made affirmatively clear. In the cases referred to in the subsequent chapters of the present volume a considerable draft has been made upon their reports, for which we are under due obligations.

Among a variety of individual conclusions respecting the operations of clairvoyance, two great facts appear. These facts are not surmised; they are known. The first is this: clairvoyance, in its chief part, is nothing more nor less than transference of thought from one mind to another; as it almost always consists of discoveries that lie within the knowledge or

memory of others, from whose minds the clairvoyant could have drawn the information. The second fact is the more important of the two, and is this: clairvoyance is capable of seeing things that exist, although not directly known to others. It is this proposition that puzzles the investigator. The strongest case observed by the English society was that of Mrs. Piper, an American lady; and as no more satisfying results have been obtained from any other source that can be termed reliable, we quote the facts rather extensively.

Owing to her success in the United States, Mrs. Piper was invited to England by certain members of the society there. She was a complete stranger, and was met on her landing at Liverpool by Professor Lodge, and during the whole period she stayed either in the houses of Professor Sidgwick or Mr. Myers at Cambridge, in Professor Lodge's house at Liverpool, or in rooms in London selected by Dr. Leaf. Neither at Cambridge nor Liverpool were there any opportunities of her acquiring knowledge of the histories and circumstances of the persons who visited her for experiments, other than those afforded during the actual progress of the experiment, or by inquiries of servants and children, the examination of books and photograph albums, or from the newspapers and private correspondence. Practically she was under close and almost continuous surveillance during the whole period, and, independently of the special precautions taken to guard against the acquisition of knowledge by any of the means above indicated, it is important to note that the sitters were in almost every instance introduced to Mrs. Piper under an assumed name; that some of them, and those not the least successful, were persons in no way connected with the society, whose admission was due to circumstances more or less accidental; and that on several occasions she stated facts which were not within the conscious knowledge of any person present, and which could not conceivably have been discovered by any process of private inquiry.

It should be added, that during the process of similar investigations in the United States of America, Dr. Hodgson em-

ployed private detectives to shadow Mr. and Mrs. Piper for some weeks, and that nothing was discovered to intimate that any steps were taken by either, whether by personal inquiry or by correspondence, to ascertain facts relating to the history of actual or possible sitters. Mr. Piper did not accompany his wife to England.

The actual method of experiment was as follows: Mrs. Piper would sit in a room, partially darkened, holding the hands of the sitter, whilst some other person (generally Mr. Myers, Dr. Leaf, Professor Lodge, or a shorthand writer) would be present to take notes. Mrs. Piper would presently go off into a trance, attended at its outset by slight convulsive movements resembling those of an epileptic attack, and would, after a brief interval, assume the voice, gestures, and phraseology of a man. In this guise she gave herself out as one "Dr. Phinuit," a medical man who had studied medicine in Paris in the first quarter of the present century. In the impersonation of this character, Mrs. Piper used occasionally broken English, pronounced some words, proper names especially, with a French accent, and was admittedly sometimes very successful in diagnosing and prescribing for the complaints of her sitters and their friends. "Dr. Phinuit" would then pour out a more or less coherent flood of conversation, questions, and remarks about the relatives and friends of those present, their past history and personal affairs generally, some of which was apparently mere padding, some obviously chance shots, or "fishing" for further information; whilst, in the midst of all the irrelevancy and incoherence, there would occasionally be clear, detailed statements on intimate matters of which it is inconceivable that Mrs. Piper could have attained any knowledge by normal means.

The following accounts are summaries of the proceedings at two of the most successful sittings.

Monday morning, December 23rd, at Liverpool. Present: Professor Lodge and Dr. C., a medical man practicing in that city, who was introduced to Mrs. Piper under the false name of Dr. Jones. They had never met before. Many of the

statements made by Mrs. Piper were rambling, but the following were nearly all correctly made:

"You have a little lame girl, lame in the thigh, aged thirteen; either second or third. She's a little daisy. I do like her. Dark eyes, the gentlest of the lot; good deal of talent for music. She will be a brilliant woman; don't forget it. She has more sympathy, more mind, more—quite a little daisy. She's got a mark, a curious little mark, when you look closely, over eye, a scar through forehead over left eye. The boy's erratic; a little thing, but a little devil. Pretty good when you know him. He'll make an architect likely. Let him go to school. His mother's too nervous. It will do him good. (This was a subject in dispute.) You have a boy and two girls and a baby; four in the body. It's the little lame one I care for. There are two mothers connected with you, one named Mary. Your aunt passed out with cancer. You have indigestion, and take hot water for it. You have had a bad experience. You nearly slipped out once on the water." (Dangerous yacht accident last summer. Above statements are correct except the lameness. See next sitting.)

The next sitting occurred Monday evening, December 23d. Present; Professor Lodge, Dr. C. and Mrs. C., introduced as Dr. and Mrs. Jones. The statements are correct, except as noted.

"How's little Daisy? She will get over her cold. That little girl has got music in her. There are four of you, four going to stop wtih you, one gone out of the body. Mrs. Allen is mother of the one with iron on leg. (Allen was maiden name of mother of lame one.) There's Kate; you call her Kitty. She's the one that's kind of a crank. Trustworthy, but cranky. She will fly off and get married, she will. Think's she knows everything, she does. (This is the nurse girl, Kitty, about whom they seem to have a joke that she is a walking compendium of information.) A second cousin of your mother's drinks. The little dark-eyed one is Daisy. I like her. She can't hear very well. The one that's deaf in her head is the one that's got the music in her. That's Daisy, and she's going to

have the paints I told you of. (Fond of painting.) She's growing up to be a beautiful woman. She ought to have a paper ear. (An artificial drum had been contemplated.) You have an Aunt Eliza. Three brothers and two sisters your lady has. Three in the body. Fred is going to pass out suddenly. He married a cousin. He writes. He has shining things. *Lorgnettes.* He is away. He's got a catchy trouble with heart and kidneys, and will pass out suddenly."

NOTES BY PROFESSOR LODGE.—"The most striking part of this sitting is the prominence given to Dr. C.'s favorite little daughter, Daisy, a child very intelligent and of a very sweet disposition, but quite deaf; although her training enables her to go to school and receive ordinary lessons with other children. At the first sitting she is supposed, erroneously, to be lame, but at the second sitting this is corrected and explained, and all said about her is practically correct, including the cold she then had. Mrs. Piper had had no opportunity whatever of knowing or hearing of the C. children by ordinary social means. We barely know them ourselves. Phinuit grasped the child's name gradually, using it at first as a mere description. I did not know it myself."

It will be seen that there is nothing in this case which cannot be explained by the laws of ordinary thought transference.

CHAPTER XXVI

THE SUB-CONSCIOUS MIND

DESPITE the fact that ninety-nine per cent of the clairvoyants, so called, are frauds, there is so much of truth in the remaining one, that deception flourishes. The pleasure of recording an honest case is exhilarating; and the one now to be presented is from the reliable list of the society referred to previously. Prof. A. W. Dobbie, who for a number of years has been a close student of telepathy, was experimenting at Adelaide, South Australia, when he found the following facts in the case of Hon. Dr. Campbell, M.L.C., who had lost a gold sleevelink, and who brought the other link to Professor Dobbie, to exhibit to one of his subjects, known as Miss Martha. As soon as it was placed in her hand, Miss Martha began by accurately describing Dr. Campbell's features; then spoke of a fair-haired boy who had a stud, or sleeve-link in his hand; then said this little boy had taken the sleeve-link into a place like a nursery, where there were some toys, especially a large toy elephant, and that he had dropped the link into this elephant through a hole that had been torn in its breast, and that he had taken it out again, and put it in a drawer. She referred to the boy as Neil, and said:

"I am in another room nearly opposite the nursery; there is a large mirror in it, just inside the door on the left hand, also a double sized dressing table with drawers down each side of it; and the sleeve-link is in the corner of the drawer nearest the door. I can see a nice easy chair in the room; the bed has curtains of brownish net, with fringe of darker brown. The wall paper is of a light blue color. There is a cane lounge there and a pretty Japanese screen behind it, the screen folds up. There is a portrait of an old gentleman over the mantelpiece,

he is dead, I knew him when he was alive, his name is the same as the gentleman who acts as Governor when the Governor is absent from the colony, I will tell you his name directly—it is the Rev. Mr. Way. (Chief Justice Way was the gentleman who acted as Deputy for his Excellency when absent from the colony.) It was a little boy who put the sleeve-link in that drawer, he is very fair, his hair is almost white, he has blue eyes and is about three years old.

"Now I can hear some one calling up the stairs, a lady is calling two names, Colin is one and Neil is the other, the other boy is about five years old and is darker than the other. The eldest, Colin, is going downstairs now, he is gone into what looks like a dining-room, the lady says, 'Where is Neil?' 'Upstairs, ma.' 'Go and tell him to come down at once.' The little fairhaired boy had put the link down; but when he heard his brother coming up, he picked it up again. Colin says—'Neil, you are to come down at once.' 'I won't,' says Neil. 'You're a goose,' replies Colin, and he turned and went down without Neil. What a young monkey! now he has gone into the nursery and put the link into a large toy elephant, he put it through a hole in front, which is broken. He has gone downstairs now.

"Now that gentleman has come into the room again and he wants that link; he is looking all about for it, he thinks it might be knocked down: the lady is there now too, and they are both looking for it. The lady says, 'Are you sure you put it there?' The gentleman says, 'Yes.'

"Now it seems like next day, the servant is turning the carpet up and looking all about for it; but can't find it.

"Now it seems to be another day and the little boy is in the nursery again, he has taken the link out of the elephant, now he has dropped it into the drawer; that is all I have to tell you about it, I told you the rest before."

Dr. Campbell, after reading the foregoing account, writes:

ADELAIDE, July 9th.—"The conversation reported as passing between the children is correct. The description of the room is accurate in every point. The portrait is that of the late Rev. James Way. The description of the children and

their names are true. The fact that the link was discovered in the drawer, in the interval between one sitting and the final one, and that the link was left there, pending the discovery of it by the clairvoyante, is also correct, as this was my suggestion to Mrs. Campbell when she showed it to me in the corner of the drawer. In fact, every circumstance reported is absolutely correct. I know, further, that neither of the clairvoyantes has ever been inside of my door. My children are utterly unknown to them, either in appearance or by name. I may say also that they had no knowledge of my intention to place the link in their possession."

In a letter, dated December 16th—Dr. Campbell writes:—

"With respect to the large top elephant, I certainly knew of its existence, but was not thinking of it at the time the clairvoyante was speaking. I did not know, even by suspicion, that the elephant was so mutilated as to have a large opening in its chest, and on coming home had to examine the toy to see whether the statement was correct. I need hardly say that it was absolutely correct."

This narrative presents us, at any rate, with a case of thought transference of a very remarkable kind, an accurate and detailed description being given a room wholly unknown. But it is doubtful whether even here more was stated by the percipients than could have been extracted from the minds of those present. The statement as to the child placing the sleeve link in the toy elephant could not be verified, owing to the youth of the boy, but there is no reason to doubt it, especially as the hole in the breast of the elephant was discovered.

The chief difficulty in the case, and the fact that makes the whole affair of unusual importance, is the statement concerning the mutilation of the toy elephant. No one living, as far as the facts show, had any knowledge of this hole in the breast, except the boy; and the information was so surprising that Dr. Campbell had to examine the toy to see if it were true. How did the clairvoyante see this hole? Did she extract the thought from the mind of the child? Had Dr. Campbell seen it and forgotten it? Or had his mind obtained it uncon-

sciously from the boy, by thought transference, and there held it until it was discovered and extracted by a more penetrating mind?

Whatever may be the answers to these questions, one thing is certainly clear; there is a sub-conscious mind in every individual; and, when this mind is at work, we may know it or we may not; we know it if the conscious mind is subjected to it; we do not know it, if the conscious mind is in the ascendency at the time; the sub-conscious mind may be unrecognized by the conscious, and may therefore pass through states of experience which surpass the most amazing flights of the intellect, while the ordinary sense of conception is wrapped in oblivion.

CHAPTER XXVII

IS THERE A SECOND MIND?

QUCH has been said and written in defence of the claim that the human species possesses two minds. If there is any real ground for believing so, it is well to examine the evidence offered in proof; and if this fails to stand the test of inquiry, then the claim must fall and be abandoned.

The first, and perhaps the most scientific, claim of proof that there is a second mind, is the fact that certain animals, as well as human beings, show traces of intelligence, even when the cerebrum, or seat of the mind, is lacking or destroyed. The brain of many animals, especially of those belonging to the class of reptiles, can be removed without interfering with their habits. Perrault states that a viper, the head of which had been cut off, moved without deviation to its hole in the wall. Hammond removed the entire brain of a frog, and, after waiting a few minutes for the animal to recover from the shock of the operation, placed it in a tub of water. It immediately began to swim. He obstructed it with his hand; it made several efforts to proceed, then ceased; but, when the hand was removed, it again swam.

Syme states that a child monster, born without a brain, lived six months. Though very feeble, it had a habit of sucking, and performed properly several functions of the body. Its eyes perceived the light, and during the night it cried if the candle was allowed to go out.

Ollivier d'Angers describes a female monster child which lived twenty-four hours. It cried, and could suck and swallow. There was no brain, but the medulla oblongata and spinal cord were well developed.

Saviard relates the particulars of a case in which there was no brain. The spinal cord began as a little red tumor. Yet this being lived four days; opened and shut its eyes, cried, sucked, and even ate broth.

Professor Lallemand cites the case of a child in which the brain was entirely absent. It lived three days; and during all this time it uttered cries, exercised suction movements when anything was put in its mouth, and moved the limbs.

Spessa cites the case of a child born without brain or medulla oblongata, which lived eleven hours. It cried, breathed and moved its limbs, but it did not suck. Its movements were clearly reflex, and failed to indicate any act of instinct.

The foregoing cases are amongst the strongest that indicate a second mind. But when we look at them we find nothing in the way of evidence. We supposed it was clearly understood that all organisms capable of sustaining life any length of time are controlled by the intelligence that pervades the structures. Why not claim that the fact of circulation of the blood, or the beating of the heart, during sleep, is evidence of a second mind? or that an unconscious person breathes? It might as well be argued that the case of a tree that sends its roots a long distance after water was proof of mind in the tree.

Life and intelligence are necessarily co-existent. Destroy one and the other is gone. It is not the intelligence of a brain evinced in reasoning, but a fixed sense of the laws and purposes of its existence, found in all plant life as well as in animal life. There is no mind in the tree that attends to the functions assigned it, even more remarkably than the frog who swam without a brain; the latter could not construct a leaf, build a flower, or ripen an apple. Yet it is on such a presentation of facts that one author claims to have proved a dual mind; and another, that man has a soul and must necessarily inherit life eternal. Just think of it, scientists resting the immortality of man on the sucking proclivities of human child monsters, a viper, and a toad! A whole book has been written around such a claim.

The second piece of evidence is less scientific and more

nearly satisfactory; but by no means convincing. It asserts, in brief, that there is in the functions of the mind a condition of sub-consciousness, which indicates another mind. That there is sub-consciousness cannot be denied. It appears in the form of certain dreams, in the hypnotic cases, in clairvoyance, and in all true thought transference. It has all its degrees, from good to bad, from weak to strong, that everything else in the world has. It compels us to stop in the presence of a contemplation of the marvellous deeds performed by this function, and inquire, what is this, where it is, how did it originate, what is its purpose, and is it really separated from the mind that represents consciousness?

When an image of a fact is stamped clearly on the eye, and seems to be standing out in the room or path before us; and we find the image to be that of a fact transpiring some distance away; what faculty of the mind is operating?

When a voice, clear, distinct, firm and honest, tells us of something or somebody a long way off, hundreds or thousands of miles perhaps, and we find that our brain has perceived a great fact in an unusual way, we at once declare that it is through a special power; but what and where is this power?

There are facts enough to prove one of two things; either that the mind has varying states and conditions, or that there are two or more minds. If we come to the conclusion that the sub-conscious and conscious conditions are but different habits of the same mind, it leaves us in practically the same position as if the two minds were distinct entities, except that the single mind is supposed to carry with it to the grave all its functions, while a separate sub-conscious mind is regarded as evidence of the existence of the soul.

As both must, in either case, be generated in the same being from the same body of flesh that originates the heart, the lungs, the diaphragm, the liver and the stomach; and gives not only their varying physical functions to one life, but even varies the duties of the lungs by causing them to supply oxygen to the blood and air to the voice of speech and song; and furthermore requires the simple diaphragm to laugh, to cry, to sob, to sneeze,

to cough, to sigh, to gasp, to scream; it would not seem strange if one mind had more than a single class of duties assigned to it.

Composed entirely of vegetation, vitalized into flesh, the human body finds its vegetable intelligence concentrated in the third brain, known as the medulla oblongata, or seat of instinct; its flesh intelligence in the second brain or cerebellum; and its mental intelligence in the cerebrum, or first brain; and each is assigned a variety of duties to perform. In the chapter entitled *Code of Thought Reading,* we shall endeavor to present these duties and the laws under which they operate.

CHAPTER XXVIII

IDEAS CAUGHT FROM BYSTANDERS

EVERY person has felt the experience of catching a thought from some one standing by, and surprising that individual by an expression of the idea obtained. The transaction is quite common. In its more interesting phase it applies to a conversation between two persons in which a third party is a sort of side witness.

A good example of this is seen in the following case: Two gentlemen were seated in a reading room, engaged in discussing the success of a new play, which both had witnessed the night before. They recalled some of the situations, but could not remember the names of the characters and the details of a certain scene which dragged. They were searching for an account of it in the morning paper, without result, when a member of the dramatic company that had enacted the play came into the room but was unrecognized. He listened to their discussion; and when they still tried to recall a name he pronounced it mentally to himself. "Ah! I have it!" said one of the two, and he gave it correctly. This was repeated a number of times, but it was noticed that only one of the two was able to recall the names; the mind of the other evidently not being in a condition to receive the impressions from the bystander. The actor was quick enough to suspect that he had given mental assistance to this man; and, by way of experiment, changed the name in his own mind to one that was fictitious, *John Small.* This puzzled the man who had recalled, from his own memory as he thought, the names of a number of actors; now he wandered about considerably:—"Sims,—let me see,—no,—Slim,—no,—Sm—Sm—Smith,—Small—that's it,—John Small." It was a clear case of an idea caught from a bystander.

Another case presents a simple but yet remarkable instance

of an idea caught in the same way. A man was enjoined by his wife to get a particular brand of baking powder. She opened the window as he was departing and repeated the injunction. "Now, Philip, you know how forgetful you are. Remember ——," and she repeated the name of the brand aloud. A neighbor who, owing to political differences, was unfriendly, heard the remark; and happened to be in the store at noon when the man was vainly trying to recall the message. For several minutes he walked up and down the store, then turning to the grocer said, "I have forgotten something, I do not know what; I thought I should remember it; whether it is sugar, lard, butter, nutmegs, or what not, I cannot tell. Dear me, I do not wish to go home without it."

He was so worried that the unfriendly neighbor, who recalled the request for the baking powder and the brand wanted, wrote the name down on a card and handed it to the grocer. The instant the latter glanced at it, the forgetful man looked up and exclaimed, "I know now, it is baking powder and the name is ——; you have it written on that card." The incident excited him and he eagerly took the card from the grocer's hand. He said, "I saw the writing on the card in larger size than this, and on the air at one side of your head." The case resulted in restoring the lost friendship.

Two ladies were conversing at a dry goods counter, and Mrs. A., as we will call her, referred to the fact that she had not met Mrs. C. for several months. "She went away on a summer vacation, and I never heard of her returning, did you?" This was addressed to the other lady, whom we will call Mrs. B. She replied: "I heard something recently concerning Mrs. C.'s return, but I am not sure who told me. It is strange, too, for I understand that she is intending to sail for Europe this month." The remark was loud enough to reach the ears of a bystander, who at once introduced herself and expressed anxiety to know who told Mrs. B. so much of interest concerning Mrs. C. It was soon learned that the bystander was a sister of the lady in question, and had, but a short time before, received a telegram announcing the unexpected departure of Mrs. C. for

Europe. "I did not know she even thought of such a thing until I received this message. I was much surprised to know it, so much so that I can think of nothing else. I am sure my sister decided very recently indeed to take this trip, as it is for her health, and she had thought of going elsewhere. What puzzles me, is to know how you obtained your information." Mrs. B. could not say. "I only know that somebody told me, I thought, several days ago. She is to sail on the ——" and the lady gave the name of the boat. It was the same as that stated in the telegram. There can be no doubt but that she caught from the anxious mind of the bystander the thought that engrossed her attention. Like almost all cases, it resolved itself to an ordinary passage from one mind to another.

There are quite a number of instances where the brain falters in its attempt to secure from the memory the fact necessary to complete a sentence. Some very interesting stories are told of the manner in which the missing idea has been obtained; but most of the anecdotes are unsupported by serious evidence, although any of them might be true. One is authenticated. A man, who prided himself on being a fluent talker, at the directors' meeting of a national bank in which he was an officer, found that on certain occasions he could not easily finish his sentences. Another director noticed the same fact, and attributed it to the presence of a Mr. M. who came to the meetings about once a month. It seems that Mr. M. generally opposed the plans of the director in question, believing them to be too radical; and, when he was addressing the board, Mr. M. felt an intense anxiety to interrupt him before the sentence was finished. He would begin the utterance of a very good sentence, going along smoothly until near the end or climax; then come to a complete stand-still. He said afterwards that he felt a strong desire to say something at the end exactly opposite from that which he started to say in the beginning. One occasion followed another, until Mr. M. was soon in league with certain directors to test the matter as a genuine case of thought transference. What terminated the experiment was the following sentence, stated in substance: "Gentlemen, to accommodate

this firm under the existing circumstances, considering the excellent collateral offered, would in my judgment, be—would—be—*all tomfoolery.*" He intended to say "would be good business policy." But Mr. M. had written on a piece of paper, in a rapid scrawl, the word "tomfoolery" and shown it to his colleague; and at the same time had felt so intensely his disgust for the advice that the law of thought transference had planted the word immediately in the speaker's mind, so that, much against his will, he gave utterance to the contradiction in ending his sentence.

It was thought transference propelled by magnetism.

CHAPTER XXIX

ASSISTED THINKING

PERHAPS it may surprise many people to know that they can think better when in the presence of certain of their acquaintances than alone. It is said that some persons are so sympathetic as to help those they like, and that their sympathy urges on the process of thinking in the brains of such specially favored friends. While all sympathy is a specimen of transference of thought, there are special reasons for believing that the mind of the helper works faster and clearer than the certain persons whom they help. This can be verified by a little careful observation.

A husband and wife who, by sympathy it may be said, were sources of mutual aid in conversation, were very much embarrassed in each other's absence. In the first place they both belonged to that class of individuals, so common at all times, who could not see the end of a sentence when beginning it. It is very easy to discover this class. They meet you daily, in business even, but generally in social relations. The habit of leaving a sentence unfinished grows on a person, and engenders its own nature in others. Thus, Mrs. H. meets you and says: "Good evening. Do you think it looks at all like—"—"Rain? Oh, no."—"Well, I thought it did not; but Mr. H. insisted that it was too—"—"Damp to go out? It is somewhat damp." —"Yes, I presume so after the delightful shower we had this afternoon. I had just been down town to—."— Here you cannot supply the deficient word, as the conversation has departed from the commonplace. So far there has been no important exhibition of transference, for the ideas suggested were the only ones that could be in the mind of either, and may have had little or no relation to the use of silent transmission. Had some friend who could aid Mrs. H. in the mental part of her

conversation been present, it is very likely that the place visited that afternoon could have been easily suggested.

It is to show the direct use of thought agency that the following cases are stated. The first is that of a man who generally depended on his wife for assistance in thinking. The conversations are reported in substance only, but the order of ideas is exact.

Mr. J.—"Our boat was a new one, and is said to be the fastest (*Pause. Mrs. J. thinks "on the Atlantic"*) on the Atlantic. We found it very smooth sailing (*Pause. Mrs. J. thinks "to the Banks"*) to the Banks; the Banks of Newfoundland, I believe they call them, but we did not go near that island. On the last half of the voyage (*Pause. Mrs. J. thinks "we had very bad weather"*) we had very bad weather."

To one not accustomed to study the causes of hesitation in the use of sentences, the foregoing would, to hear it, seem as fluent as any ordinary conversation. What we are familiar with in the speech methods of others does not appear to be full of mannerisms, until we come to analyze each conversation as it is uttered. A gentleman present who had observed many phases of thought transference, felt sure that Mrs. J. was, either consciously or unconsciously, helping her husband; and soon informed her of it. She replied that she always knew what he was going to say; especially in the recital of his first trip across the Atlantic, which he loved to repeat in the presence of those who had never been so far from home. Accordingly an agreement was reached whereby the wife was to intercept his thoughts by ideas contrary to the facts. She helped him to make the following repetition of his account.

Mr. J.—"Our boat was a new one and said to be the fastest (*Pause. Mrs. J. thinks "on the Pacific"*) on the—Pa —Atlantic. We found it very smooth sailing (*Pause. Mrs. J. thinks "to the Bermudas"*) to the Bermudas. No, why, what made me think of that? We were never there. On the last half of the voyage (*Pause. Mrs. J. thinks "we did not see Newfoundland"*) we did not see the island of Newfoundland, as it was out of sight."

The husband had realized by this time that his mind was not as clear as usual and permitted his wife to finish the account of their trip abroad. His utterance of the first syllable of Pacific, "Pa," shows a partial success only in substituting her thought for his.

Many people depend on the aid of others in nearly all attempts at conversation; and this aid is given unconsciously to both parties. There is an undercurrent of thought continually flowing into all minds, and the very nature of the process invites unconsciousness of it; for, if we were to know how and where our spontaneous thoughts arose, the ever present knowledge would divert and hamper the thinking itself. It would not do for Mr. C., describing some occurrence, or explaining some principle, to be compelled to recognize the fact that much of the matter in his own mind was being put there by Mr. K. or Mr. O.

Two gentlemen, who were close friends, have furnished several clear examples of transference in conversation. We will call them Mr. R. and Mr. F. On one occasion the latter was speaking of poetry in the presence of a company of ladies and gentlemen. A magazine had just published some recent verses by a well-known poet, but no copy had, in fact, reached any person present, except Mr. R., who had not had an opportunity to even mention the subject to F., as the former had but recently arrived on the train from New York, where he purchased the copy of the magazine. On the train he had read the poem and committed some of it to memory.

One of the guests asked Mr. F. if he had read anything new recently. He replied: "No, not much. Originality is scarce. I expect —— (naming the poet) will come out with something." A lady suggested that it had been a long time since he had written anything. F. replied: "I believe his last poem was published two or three months ago." They asked him the name of it, and he said he did not know. In a flash he corrected himself, said he knew the name very well, and gave the title of the poem just issued. This at once startled Mr. R., who did not know that his mind had assisted F. to his

answer. The latter was thoroughly honest, and believed he had read this poem some weeks or months before. R. resolved to test him and asked a number of questions about the verses. To his surprise F. seemed as familiar as he did with every part of it. "When did you say this poem was published?"—"Oh, I do not know; it was some time ago." R. made up his mind that F. was either joking, or that the poem had been previously published; and, being satisfied at length of F.'s honesty, he wrote to the publishers, and learned that the poem had then for the first time been given to the public, and that, at the time F. said he thought he saw it, the manuscript had not left the hands of the author.

Ladies in conversation very often assist one another, not merely by openly stating the thought needed to complete a sentence, but by mentally and silently suggesting the words wanted to make the reply. We are informed by the most reliable testimony, that a certain society lady, whose skill has rendered her very popular as well as very valuable to her husband's interests, socially and professionally, is able to make every friend or stranger feel at perfect ease at once; and, in moments of embarrassment or waning conversation, she mentally supplies her visitors with words and ideas to use in reply. It was only after a number of special incidents that she was convinced she possessed this power.

If you will step into court when any skillful lawyer is conducting a cross-examination, you will be surprised to note the ease with which some attorneys make honest witnesses say things they never meant to say, and often utter untruths. Many a person has fallen victim to this power. Some lawyers have mentally put the words desired into the mouths of adverse witnesses. Young attorneys at the bar, whose minds have possessed all the acuteness necessary, though lacking in textile strength and depth, have been interrupted in their addresses to the jury. A lawyer of mature years once said: "That young man is very bright. See if I can make him stumble in his remarks, by my will power!" And he did.

It was magnetism propelling thought.

CHAPTER XXX

SUSPICIONS

THE STUDY that possesses practical value is presumably better than one that is beneficial only as an educator. If it can be shown that thought transference is, in any case, of immediate help to the individual, then an enlargement of the function, or a better knowledge of its uses, would seem to be worthy of acquirement, if possible.

Persons who have suffered because of too great a confidence in their fellow beings, are apt to grow suspicious under a repetition of like circumstances. In a world like that in which we live, it is necessary to place reliance on the word, the statements and promises of others; but, as it is human to err, and just as human to cheat and defraud when the temptation is too great to be overcome, it must follow that confidence will be misplaced. If we could look into the minds of those with whom we must deal, and whose intentions toward us may be covered by a cloak of pretence, much misfortune would be saved us in the shape of disappointments, losses, and sometimes ruin.

In any event the dishonesty of the world has made everybody cautious. If there are any exceptions they are rare. The farmer who is inveigled into dealing with some traveling sharper endeavors to be cautious, but permits himself to be guided by the advice of the sharper in the exercise of that caution, and he thus becomes involved in some transaction that results in loss. The next sharper must adopt some new method, and must among other things, roundly abuse the fellow whose scheme had brought disaster. After a few more experiences the farmer closes his doors against all strangers, for he has learned to distrust everybody. The great mass of people regard mankind as composed of three classes: known sharpers,

known honest people, and the unknown; and these divisions are not far from equal, thus indicating that two-thirds of the world are subject to suspicion.

Not only in money matters, but as well in domestic, social and friendly relations, is caution regarded as necessary. The employee may betray confidence; the friend may be insincere, the lover untrue, the husband or wife faithless. If the mind could but peer into the thoughts of others, it would know what it now only suspects; it would spare the thought that wrongs innocence; and it would tear the mask away from the repulsive form of pretence. How far each study may be carried is entitled to the consideration of every human being; nor has any man or woman the right to ignore such investigation as will provide the means to secure justice alike for the worthy and unworthy. Education is, no doubt, a blessing; books are educators; history, mathematics and languages have their place and their value; but self-knowledge, self-training, self-study, and the highest development of self as a power in the battle of life, can take no secondary rank among the forces that draw men and women out of the mire of existence and place them on the pedestal of independence. It is in such a spirit that the study of thought transference is recommended as the foremost of all the leading educations of the world. Its importance is growing more and more, as its mysteries and difficulties are being solved; and its value as an applied study is seen in the use made of it in detecting the truth or falsity of suspicions.

The rule is this: when a suspicion is founded on a train of thought, or on a suggestion from another, it is not a case of thought transference, in the sense that the mind of one person has received direct information; but when a thought, idea, word, or scene comes spontaneously to the mind, it is always an instance of transference.

The difficulty consists in determining whether the transference is of the fact or truth itself, or the suspicion entertained by still another person. In a number of reliable cases, only one appears to have been indirect transmission, and that was founded on the truth or fact. No instance is known of a

groundless suspicion coming to the mind, except by suggestion to persons in a mesmerized state; in which condition all things are possible.

It is recorded that Marat, the celebrated Frenchman, standing on the edge of a precipice, where he had gone in company with a friend, suddenly felt himself absorbed with the suspicion that his companion intended to push him over. He turned in time to see his danger and save his life, as the man, now an enraged maniac, was advancing toward him with upraised arms, ready to push him over the abyss. Similar cases of suspicion are said to be common; one is particularly strong in its value to the student of the mind. A man was making preparations for a journey, intending to be absent several months. A letter of credit had been placed in his satchel in a pocket-book containing some bills. It was his purpose to transfer this pocket-book to his coat as soon as he was seated in the car. No one had been in the room except his secretary and members of his own family. The secretary had always been trustworthy. The man had stepped into an adjoining room at his house but a minute before the carriage was ready to start for the station, and while in the room he had a strong suspicion that his secretary had removed the pocket-book and had gone to his home with it. So vividly did this thought come to his mind that he rushed to the room where the satchel was, opened it and found the package gone. No one had seen the secretary touch it, and they had been there all the while. The man, with his family who were to accompany him, entered the carriage, giving orders to the driver to go to the house of the suspected young man. One peculiar fact is, that the secretary never went to his home at that time of day, thus making the venture of the trip very illogical. When the carriage arrived, the man, without waiting to knock, entered the house and there accosted the young suspect in the act of coming down stairs.

"You took my pocket-book by accident," said he in a very pleasant tone; "if not too much trouble will you step up stairs and get it? I require it for my journey or I would not ask you to hurry." He got it at once. The secretary, who had

always proved himself honest, was led to steal by his losses at horse-race gambling, a respectable kind of crime. The value of thought transference by suspicion is seen in the fact that, had the man searched for the pocket-book when the train started it would have been too late to have recovered it, for the suspicion would never have rested on the secretary.

A woman, whose husband was in every way attentive and kind to her, and who had never given her a cross word, found herself one day in an unaccountable frame of mind. She trusted and loved him, and his conduct had always suggested a reciprocal feeling; but on this occasion she felt a repugnance toward him that seemed unreasonable. When evening came she was sitting in the room with him, much as usual. He was the same in every respect. Feeling quite worried she drew her chair to his and took him by the hand. He evinced no change, but kept on with his reading, quietly making some remark of endearment. As she held his hand she saw a train of cars enter a station, apparently at midnight, and her husband get on board, taking a seat in the smoker; also a well known young lady, who was the mutual friend of this couple, enter the parlor car. The picture was too clear to be doubted, yet she ascribed it to a fever in her head. Presently she saw the room above where she sat, and noticed that the trunk belonging to her husband had been taken away. This would be the test. Slipping out of the room she went to the storeroom above, and there saw for the first time that something was wrong. She kept this to herself.

At the usual hour they both retired. She did not fall asleep, although it was her custom to slumber soundly; but lay in bed feigning sleep. In about an hour or more, he arose so quietly that she could hardly notice it; dressed partly; then went to an adjoining room to complete his preparations for departure. She also arose and dressed very quickly; then descended the stairs by the back way and went out to the front gate, there to await her husband. He came. She spoke softly: "William." He gave a start, rubbed his eyes, and discerned in the darkness the form of a woman resembling his wife. His

coolness did not fully desert him. "Who are you?" "Just a spirit." "I don't believe it." She then named the woman with whom he intended to elope, and the train. Stepping back quickly she was lost in the dense shadow of a tree and re-entered the house the same way she had gone out; went to her room, removed her dress and was again feigning sleep. In the meantime the husband made up his mind that the ghost was a live woman, or possibly a man detective disguised as a woman, and at last it dawned on him that it was his wife; but this was impossible, as she was asleep when he arose. To quiet his doubts on this point, he returned softly to the house and there found her in a sound slumber. She was a woman of very resolute will, and, when nerved by a great wrong, feared nothing. Her husband actually took the train; but she had the elopers intercepted by telegram. Some persons will say she should have prevented the elopement; perhaps they are right; yet the disposition to do wrong had killed the future for her as a loving and happy wife. It is certain that the transmission of the thought as a suspicion did her great service; it gave her the power to prevent the elopement had she chosen; it gave her the facts, as they were.

CHAPTER XXXI

HOW ERRORS OCCUR

NO PERSON of normal heart desires to wrong another; and, to the end that this volume may be of service to those who suffer injustice in the minds of the careless, it is proposed that the rule of suspicions, true and false, be clearly illustrated by reliable examples.

A woman had a husband of whom she spoke in the kindest terms to her friends. It was not supposed that there was any trouble between them until certain facts came to light. One evening he stated to her that he was going to visit his brother, about half a mile away. In parting he was unusually affectionate. She noticed it at the time. Her mother, who was making a long visit, likewise noticed it. The thought took complete possession of the two. After fifteen minutes dreadful silence, the mother said: "You are not looking as cheerful as usual; is anything the matter?" The wife answered brightly "No," and busied herself with a book in order to forget the suspicion. The mother waited awhile, then said: "Where is Henry?"—"Gone to see his brother."—"He was unusually affectionate to-night when he left you."—"Not very. Henry is always very kind to me."—"I don't think he has gone to see his brother."—"Why not?"—"He would not have kissed you as fondly as he did."—"What has that to do with it?"—"Oh, I know men better than you do. When they intend to deceive, they try to cover it up by pretending to love their wives. I have a strong suspicion that Henry is off on a lark."

It was soon agreed that he was a monster, and the wife and her mother proposed to find out. Almost aimlessly, they wandered down town, being carried by some irresistible influence, as the mother said, toward the home of the brother. On

reaching it they came face to face with the man they suspected. He was about to return home. In endeavoring to explain their conduct, the foregoing facts came to light; and he was taught the lesson that, in order to avoid being held as a suspect, he must always kiss his wife *evenly* on each departure, or his loving mother-in-law would investigate his doings. The case is one of *a train of thought.* It should always be borne in mind that when a suspicion is founded on a fact that arouses it, there is nothing that could possibly be regarded as transference of thought.

So important a rule is worth keeping in mind. True it is that facts and circumstances are often suspicious, but they are parts of transactions, which are read by the ordinary rules of life. Thus, if a man were seen running from a prostrate man who was injured, the fact of the hasty departure would be evidence of a suspicious character; and all criminal trials proceed upon such lines. It is not necessary to pursue this part of the discussion, for such suspicions never lead to the assumption of thought transference.

It is when the person says aloud or mentally, "I have a presentiment," or "something tells me" so and so, that the error begins, unless it is carefully guarded against. The only safe course is to ask the question: "Does this presentiment or *something* arise from an idea, a fact, a circumstance that suggests it, or is it spontaneous?" If the latter, then it may be safely set down as thought transference; and the chances are almost unanimous that there is truth in the suspicion. If, however, the thought is not spontaneous, then it is equally certain that no transmission of thought has occurred.

A person is unusually pleasant and deferential; you suspect that he has designs; what designs can he have? Then a fact formulates itself in your mind, and you are morally certain that he is to do this particular act. While the deference is a suspicious circumstance, yet the suspicion is not a transmission of the mind, or the purpose of the individual guilty of unusual politeness.

You are sitting in the room with a friend, engaged in

conversation; you remark that his hair is a little long and needs cutting; this you say jokingly; he gets up and leaves the room; you suspect that he is sensitive, is angry, will resent your insult, will do you injury, is now at it; you are nervous; your friend returns; you look at him feverishly; he has stepped out on some trivial errand, and on taking his seat, says: "What's that you said about your hair needing cutting? I'll tell you of a good barber." Here is a train of thought, and one thing suggests another. Sensitiveness is almost a disease with some people.

A remarkable instance of indirect transference, founded on suspicion, is well worth relating at this place. Two ladies had engaged passage on a coast-line boat, intending to surprise their husbands by an early arrival home from a visit to the North. They both lived in the same house, a family hotel as it is called. On arriving they found the familiar face of the servant awaiting them with the remark: "We knowed you're a coming." It seems that one of the husbands had been visited at dinner by his cousin, who came to tell of a wonderful dream he had the night before, in which he saw these ladies on the ocean sailing for their home, and suffering from sea sickness. He also saw them on a later part of the voyage, busily engaged in making themselves agreeable to two strange men, whose acquaintance had been induced by the discomforts of the sickness. The other husband had, early that day, caught from his friend's cousin's mind the intention of this man, whom he hardly knew, to call at the hotel and tell a dream, the contents of which related to the serious flirtation of his wife on a steamboat. The information was almost spoken aloud to him. He had never had such an experience before. He notified the servant to have things ready as he expected his wife home some days earlier than usual, and he then proceeded to the wharf where the boat was expected. He met the ladies just as they were being escorted down the plank by the two strangers, whom they introduced as gentlemen engaged in a line of business related to his own, and who had been kind enough to assist them while very sick. It was problematical, to say the least, but the best

was made of it, and a business friendship sprang up between the men that proved of value to all concerned. The case is simply that of direct transference in one part and indirect in the other; although the second part was direct as far as concerns the transmission of the cousin's intention to call and relate his dream.

There are no cases on record of three minds involved in a chain of transfer, although some anecdotes are related to that effect. They cannot be verified, and may be considered as exaggerations. In closing this chapter, it is again suggested that the rule stated in the preceding chapter be rigidly followed, and much error will be avoided.

CHAPTER XXXII

SUCCESS OF THE GREAT DETECTIVES

A MAN had successfully evaded and avoided the most famous detectives in America. He was wanted and must be had. A reward was pending for his arrest. Detective W., a well known official in a large city, made up his mind to find the man, and resorted to every device that was supposed to help toward securing the prize; all to no purpose. A year later he was passing in the disguise of a laborer through a large crowd on a holiday, when his mind suddenly reverted back to the case and man referred to. He knew not why the matter came up before him as it did. Nothing had occurred to assist his memory. A large poster bearing the offer of the reward and the description of the man stood out in the air before him, like the name of a ship seen through a fog. He next saw the face of the man in three forms; first, as he was described; second, as he had changed himself after the crime; third, as he now looked. The first was that of a face with a full beard and mustache; the second, clean shaven; the third, with mustache only. It was the last face that was presumably the most recent. In moving among the crowd, he suddenly lost the impression. He then felt that the man was near at hand; and he hurried on, following an impulse to go well ahead and then cross. This he did and retraced his steps, coming back. To his satisfaction he met the face he described and accosted the man by his right name, at the same time extending his hand, and saying: "Don't say a word. You have changed since you let your mustache grow, and look ten years younger." The arrest led to conviction and the securing of the reward.

Another detective, months after a murder, led by a similar impulse, went up to the man wanted, slapped him on the back

and made him feel at home at once. As the suspect was in complete disguise and had, in fact, never been seen by the detective, the latter was subjected to many questions as to the boldness of the accusation and why he took the chances on a mere impulse. All he could say was: "I knew he was the man."

It has been well said that a detective must be born and not made. It is doubtful if any occupation requires more of the art of thought catching than this. Ridiculous as some unsuccessful detectives have declared it, the great men and women in this profession study their thoughts subjectively; they study all the incidents, things, details, and think them over deeply for a while. They themselves admit that clues are often the result of inspiration, not of a train of thought. If the opportunity is ever afforded of meeting these people when at work on a good case, as they call a bad one, it is worth while to see how much they depend on the subjective or sub-conscious mind.

A good illustration of this was seen in a case some years ago where the clue was wanted to the thief who took a gold watch from a minister's house. The only persons who had access to the house were himself, his wife, her sister and mother. The watch was an heirloom and much anxiety was caused by its disappearance; rendering it a case worthy of the astute mind of a detective. But no one could solve it. Nothing could be surer than the fact that the wife, mother and sister were innocent. It was absurd to suspect them; if they wanted the watch all that was necessary in order to get it was the simple request. It could not be a case of somnambulism for the minister on the night of the loss occupied a room by himself, the door being locked on the inside and leading only to the hall; unless he were the somnambulist; yet this seemed the only solution, and everybody made a search for the missing article, expecting to find it hidden away in some nook by the man in his sleep. Even the detective acted on this theory.

One day, meeting several others of the same calling, who were discussing difficult cases, one detective, Mr. L., said that he preferred the apparently hopeless cases, for they "sharp-

ened" his wits. He was then given the watch matter, which he accepted gratuitously. He met all the members of the family. The first thing he did was to discard the sleep-walking theory. "This gentleman never got up in his sleep," he said; "that I am sure of." He proceeded to ask questions.—"Where was the watch placed?"—"On the table."—"Attached to what?"—"Only a chain."—"Near a window?"—"A few feet away."—"Window open?"—"Think it was."—"Was the night cold or warm?"—"Cold, I think."—"Do you keep a weather record?"—"Yes."—"Get it, please."—"What has the weather to do with the loss of the watch?"—"Much; now look at the record. What does it say?"—"Warm and clear at evening."—"What the next morning?"—"Clear and quite cold."—"How about a change of temperature at night, what would you do if it came up cold?"—"I would get up and close the window."—"Asleep or awake?"—"Half awake, I presume."—"Your watch fell from the table out of the window and lodged in the branches of a thick bush."

The information was startling, it came like a thunderbolt; and it was true. They found it hanging by the chain in a thick brush below. How did he know this? They plied him with questions, but he only said that there was no other possible solution under the circumstances, as the window was too high to be approached by a thief from without. The case seems like one of a train of thought, but an analysis of its conditions will quickly show that it was spontaneous thought transference.

The author well recalls a case that puzzled two detectives who prided themselves on their general success. Having been thwarted in this particular matter, they pursued it for their own satisfaction, rather than for reward. A society young lady, the daughter of wealthy parents, was horribly shocked to see an account of her death in the weekly local paper, with a very elaborate description of her last sickness, excellent qualities and attributes. She at once complained to the police authorities. They suspected a young man, her lover, with whom she had had a quarrel recently. No trace of the offender could be found. Two years after, when she was visiting out of the

State, a similar obituary was published in the same paper. Then the young lady, angered to excess, came home and compelled her father to employ detectives. She suggested that the same young man, her lover, had done this to annoy her out of revenge; but the detectives found that the editor and reporters well knew the first obituary notice was fraudulent, and could easily have verified the falsity of the second. The author met the two detectives and the young lady. He asked her some questions: "Has your lover met you in the past two years?" "No." "Does he care to meet you?" "No." "You have tried to renew the friendship?" "Yes." "Before the first obituary?" "Yes." "You wrote him several letters before and since?" "Yes; but how did you know?" "You wrote these death notices to attract his attention and gain his sympathy?" She was silent. In a later interview she confessed.

CHAPTER XXXIII

CONSCIENCE AND CONFESSION

EVERY human being is supposed to possess a conscience, but some investigators believe that certain abandoned criminals are nearly lacking in this endowment; while others differ as to what is meant by conscience. One class of moralists declare it to be the voice of the soul; another is certain it is a form of ethical development; some are sure it is proof positive of the existence of the soul; others believe it is purely an elastic education founded on training and early habits.

The word conscience originally meant consciousness, or knowledge of one's feelings; now it is defined as the faculty of judging of one's own conduct with reference to some standard of right and wrong. To satisfy the inquiring mind as to whether the moral feeling is inborn or acquired, many investigations have been made among all classes of people; and the results are more or less interesting. It is almost generally true that the children of decent parents have touches of conscience when they do wrong; while the children of criminals are entirely lacking in this quality. In the one case a boy who steals is troubled by his conscience; in the other a boy who is sent to steal and fails is equally troubled, but because of his lack of success.

There are, in fact, two extremes among people; one recalling the faintest error with suffering, the other worried only when crime is badly done; and between these limits there are all degrees of regard and disregard for conscience. It is with a purpose that these facts are stated, and their application will soon be apparent. An important phase of this question is the flexibility of the moral perception; under tender guidance it is

sensitive to the least wrong; amidst careless companionship it shifts to dullness; and under the influence of bluster it becomes hardened to almost all kinds of exposure. Take, for example, the devout Christian who thinks it wrong to spend the Sabbath in gambling dens, drunken brawls, and houses of bad repute, yet reads a Sunday paper fresh from the above named haunts, and thinks it right to flavor the service of God with the hot breath of hell. This is a clear illustration of the elasticity of the conscience; for the men and women who read the vile trash of even the best Sunday papers do not feel that they are doing wrong. They say it is custom, and that custom is never censurable.

Starting with the proposition that the uneasiness of guilt that follows wrong doing voices itself in conscience, so much so that some evil doers are driven mad by that voice within; and proceeding to the second step, that this selfsame conscience becomes dull in some cases, and has never been developed in others, or, in other words, is but a matter of education; we find herein an excellent example of a sub-conscious mind stimulated by practice. It is true that those who are most sensitive to conscience are most successful in reading or catching the thoughts of others. The author has always connected the two faculties; hearing of one he finds the same person is quick in the other. More than this, a ready response of a sensitive conscience is an indication of the very best health of the mind and brain.

If it is both right and healthful to be easily guided by conscience, it must, to be logical, be right to become conscience-smitten when guilty of a crime, even though this leads to confession and guilt. There is no doubt as to the purifying effects of confession on the soul; for, where escape from the consequences of sin is possible, the heart shuts itself up and makes further sin easier and greater in degree, deadens the sub-conscious mind, and throws a veil of evil shadows over life itself.

As a part of the study of thought transference it is necessary to note the process whereby confession forces itself to the surface. A criminal, toughened by experience and escape,

never confesses unless for policy; one made sore by the horrible thought of his crime soon becomes subjective, and sees into his own mind so deeply that the things that exist there seem like the voices and looks of other people. They soon become real, as do all mental waves when sufficiently strong, and the supposition grows into the fact, then confession follows.

One detective in this country stands pre-eminently above all others, merely in his power to obtain such confessions from criminals. In order to use them in court as aids to conviction, they must be obtained fairly, without coercion or promise. It is, therefore, necessary that they appear to be voluntary statements made to relieve the conscience.

There are two sides to the experience. The first is that of the man who is stimulating the sub-conscious condition of the criminal; a condition known to be more sensitive in all persons when under great strain; few indeed being so hardened that a tremendous excitement will not expose the mind to these inner influences. The attempt to press the importance and value of confession upon such a mind need not always be vigorous; as the least suggestion often brings the result sought. In the more desperate cases the effort must be strong, but rarely ever prolonged. A quick onslaught of mind against conscience is more successful than a continual tugging away to extract the thought.

In the case of a man suspected and held under arrest for train robbery, there was not evidence enough to keep him in custody so as to procure extradition papers. Although believed to be guilty, it looked as if the man would be set free by order of court. The prosecuting attorney secured delay, and the company sent for the ablest detective in America. The man gave a description of the influence of this expert over his mind. He said in substance: "My brain at once became very clear on the subject of my crime, and very cloudy on all other matters. I saw myself in court, tried, convicted, sentenced. I felt that after my sentence I had no friends. All were against me because I had lied and declared myself innocent. I thought how

much better it would have been if I had only told the truth, and saved the county the expense of trying me. Friends would have sprung up, and sympathy would have stepped in between the court and my sentence. It was the thing to do. I resolved to do it. Just at this moment I looked up and there sat the detective, his eyes, full of kindness, and his clear voice asking 'Where is the stuff?' I yelled out where I put it, and that settled me. He and I were soon great chums and we had some jolly times together."

There can be no doubt as to the process by which confessions are obtained in such cases. Some theorists will say it was mesmerism and suggestion. If so, it is still clearer evidence of thought transference.

CHAPTER XXXIV

EXPLANATION OF HAUNTED HOUSES

SOME people do not believe in haunted houses; a few do. Of those who do, there are two distinct classes: one believing that the whole matter may resolve itself into an hallucination; the other ready to stake their lives that they have seen, actually seen, ghosts and apparitions in certain houses reputed to be haunted. "What I see with my own eyes, I know," is the logic that to them is unanswerable. But, to make the evidence certain why not hold the ghost long enough to ascertain something of its nature? The objection to this is the fact that even the best of ghosts are filmy and cannot permit any tangible examination of their condition. In such a line of reasoning the drunken fellow in the snake stage of tremens has better evidence than the ghost-seer. No, you say, for he is delirious.

"I do believe in ghosts," writes a well-known clergyman to the author, "for I have seen one. All the arguments of the world cannot shake my mind in this belief." Another equally certain correspondent stated that he had seen another man come into his room at about midnight, passing through the door itself, and pull all the bed-clothes off the bed. "I was awake, for in the light of the apparition, I saw the hour by the clock. I even struggled with the shade, when he insisted on pulling the sheet off. In proof of the fact that I was not dreaming, I found the clothes on the floor and the sheet badly torn." The argument passes coin with many; although those who know more of the psychic habits of some minds, cannot be convinced that a dreamer in a nightmare is entitled to belief merely because he saw the time, and found the clothes off and the sheet torn. It is like the case of the drunken witness who swore that

he was "s-s-shober, hic, then and hic, there." Yet, to be thoroughly fair, there is no doubt that a person experiencing an hallucination may deem it as real as the fact it stimulates. A woman smelt the cooking of three different meats at the same time. She knew the smell came from the house, yet inquiry revealed the fact that no one in the neighborhood had been cooking the meats; and later on she received a letter from her sister, stating the dinner they had had in celebration of an event, and the desire she felt to have her present. The smell was an hallucination, yet was strong enough to be considered evidence, if the disproof had not been at hand.

A house supposed to be haunted was the scene of visitation, so it was said, of a carpenter who was killed there while at work. He was killed at about four o'clock in the afternoon, and at that hour daily he came back in spirit form and pounded vigorously. We heard it distinctly, and examined the mystery. The noise was distinct enough, though instead of sounding like hammer blows, it resembled the stamping of a horse; and it ceased entirely when the stable in the alley behind the haunted building was destroyed. A still more remarkable case was that of a new house, in the cellar of which a rapping on the iron water pipes could be distinctly heard. It seemed to be in the ground; and surmises were rife that some man had once been buried alive, leaving his ghost behind to make a demonstration. No clue could be obtained to the mystery, until it was learned that a windmill stroke coincided with the time of this pounding; and as the noise ceased when the mill stopped, and began with it, the matter resolved itself into a solution and a laugh.

Many sensational cases of haunted houses have appeared in the newspapers from time to time; of which the following is the most reliable, and the fairest, probably, ever reported by the noble profession of journalism. Not to be outdone in news gathering, each representative of several enterprising sheets published almost similar accounts by pre-arrangement. The first issues contained the usual headlines of haunted house, a hand appears, etc., etc.; then added that the story was doubted by some and the reporters would be sent to the spot. In the

meantime the public waited with feverish anxiety for the results of these truthful boys, who mould public opinion. The author had been in the habit of investigating every case that had even the merest stamp of genuineness, and was led to the spot by these authentic accounts of the papers. He found some truth in the report that the village was excited. Someone had read a copy of the paper, read it aloud to the remaining villagers, and excitement prevailed.

The account stated that the school teacher, a young lady, had seen a hand come down through the ceiling of the school house, and that this hand had been seen by all the pupils. During several days' stay in the place, nothing was done by the reporters except to make accurate drawings of the school house, the teacher, and some of the scholars; yet, for ten days, the papers contained progressive accounts of the proceedings at the school house, the stories of the teacher and several pupils, the re-appearance of the hand, finally the mysterious ringing of the bell, then the rope and two hands came through a hole in the floor, then a white face, and all sorts of details. It was all falsehood.

Out of more than one hundred and twenty investigated haunted house stories told by newspapers, especially on Sunday, not one has ever been found true; and it is well known that such accounts are originated by the reporters themselves merely to make sensational reading. They select this class of anecdote to suit the tastes of the horde of morbid minds that love the newspapers and live by them.

On the other hand, respect is due to the few persons of unimpeachable veracity who have in fact seen apparitions in houses, graveyards, by the roadside, and elsewhere, under circumstances that do not admit of doubt. It must be acknowledged that ghosts have been seen; and they have appeared in two classes of cases: first, to one person only; second, to two or more persons. In the first class of cases, no matter how distinctly the apparitions have been seen, they can, one and all, be set down as types of thought transference. We challenge any person to produce an instance to the contrary. The Psychical

societies of England and America do not succeed in establishing any evidence to the contrary.

The second class of cases is, at first sight, more difficult of solution. In less than one per cent of all accounts of "ghosts," two or more persons have seen the same apparition; and the question is asked, how can an hallucination of one mind be transferred to another? The answer of the London Society is the solution: An intense subjective condition may be shared by two or more persons, and in such state the impression on one mind may be communicated to another, or to others, or to many; and, under the most favorable circumstances, a single creation may be stamped in thought waves on a room full of expectant persons. All so-called phenomena are clearly examples of thought transference.

CHAPTER XXXV

ARE THE DEAD CONSCIOUS?

CALL DEATH what you may, it ends all, or opens the portal to another existence. If it is the end, it nevertheless marks the termination of life; the departure of consciousness; the escape of an essence of vitality, coherent or dissolved. If death is the beginning of a life to come, it is the agency by which the soul, and perhaps the consciousness, passes on, after leaving the body, as a shell or wreck is laid by for new tenancy in a better abode.

In either case, a single question is equally applicable: Are the dead conscious? To be more specific, is the form lying in the bed before you cognizant of your presence, of your heart and mind, of your suffering, of your talk and looks, of your intentions and opinions? If not, then the dead clay contains nothing but earth. If yes, then the spirit, or soul, or sub-consciousness has not left it.

The inquiry may seem useless, but it serves an important purpose. In the first place, a majority of all previous generations have believed that the soul lingered in the body for two or three days, being unable to disentangle itself from the flesh. This is the basis of Christianity; but more, it is common to other religions. It is prevalent among most of the savage and all of the civilized tribes and nations. In addition to its position in the beliefs of mankind, it is verified by personal incidents in rare cases, as the result of inquiries made to obtain information from reliable sources.

The resurrection of Christ is typical of the same fact. On the third day he rose, body and spirit. The two were inseparable; but, when the body was taken down from the cross and lay in death, no one doubts that the sub-consciousness was

present and cognizant of all that was taking place. That all humanity possess the same human endowment is certain. By whatever name it is called, there is such a faculty as sub-consciousness. It is not alert in the supremacy of physical life; yet it is not dead. If man lives when the breath departs from the body, if he lives afterward, then it must be true that, with the destruction of the physical brain and with it the mind that interprets the environments of earth, there is left the other faculty known as sub-consciousness. Some investigators regard this as a second mind, others as a function of the general mind; but, separate or joined, it stands for all that can survive after death.

Our attention was vividly called to the question of this chapter by a personal letter from a clergyman—vouched for as accurate in memory by his brother, a physician—stating that the study of thought transference had long claimed their attention, and that it had been put to a certain use in relation to a dead friend. After the breath had left the body, and rigor had begun, the clergyman saw and heard, as though printed words were being pronounced aloud, the statement: "I know I am dead. I suffered no pain. It is easy to die. I am happy. I know you. I am a child again." He lingered near the body for hours, calling the physician to determine if he were dreaming or alive; and he heard in fragments these six sentences. He could extract no more. In writing of his experience he said: "I know as I know anything that my dead friend was dead in body and dead in the conscious mind of mortality, but was alive in sub-consciousness, which was gathering itself for flight."

There are several instances of the same nature; but they occur among those who have made thought transference a study and who have sought to develop a knowledge of its use as an art among the faculties of life. It is needless to repeat mere anecdotes. Enough is at hand to justify the assertion that there is a sub-conscious function in life, which survives the death of the body. It is well known that each human being is endowed with a sub-consciousness from birth to death. This is the

faculty that is predominant in all thought transference, both in sender and receiver.

If at any time you hear sounds that cannot be ascribed to the normal sense of hearing; if you see forms, faces, words, or pictures, when none are present; if taste, smell and touch operate by agencies apart from the usual methods; there is no other explanation except through the theory of thought transference; and this is but a wave action of the ether in communication with the subconscious mind. In this much of our study we stand on solid ground.

The other side of the presentation is equally assured. If transference is received by sub-consciousness, it would seem as if it should proceed from a similar function. There are many reasons for believing that this is always true. Even when a thought originates in the conscious mind, it must first be intense enough to call into action the faculty of the sub-conscious mind before it can start forth as a recognizable wave and impress itself upon another. So much is sure ground; and considerable space will be devoted, in subsequent chapters, to an examination of these processes.

Our next position is free from difficulty in part. If the faculty of such communication, of such propulsion and reception of thought, be that of the sub-conscious mind, then it is possible that this function is active at all times; and only in intervals does the power break through its environments, like a gleam of light, and become recognized by the conscious mind. In other words there can be no knowledge of what is transpiring within the precincts of the soul until the cerebrum is connected and reveals it. One thing is certainly true; the brain has no earthly consciousness except in the mind known as objective thought. Another thing is true; the operation of the sub-consciousness may be active to the highest degree and yet we remain in ignorance of it, unless and until the conscious mind finds some way of interpreting it; and when this link is found, the phenomena of the brain begin.

So much being true, and doubts are untenable in the face of complete proof, it must then follow that death either quiets

the conscious mind only, or else ends all. If it does not end all life, physical and spiritual, then the sub-conscious personality, surviving the wreck of the body, has knowledge of the conditions surrounding it, knows what preparations are being made, what feelings control the mourners, what the heart speaketh in the faces of those who weep because of the bereavement; or else the soul wings its flight to other spheres the instant the breath departs. We do not believe the latter can be the case, and there are some reasons to be stated why it is not so.

CHAPTER XXXVI

CROWDED THOUGHTS IN MOMENTS OF GREAT DANGER

OUR CHAPTERS have proceeded in a certain logical order for the purpose of strengthening the results we are aiming to establish, the chief among which is the possibility of acquiring control over the sub-conscious mind. In recent chapters the instances in which nature throws open the throttle of this condition have been presented, and there remains one more of the same class, namely, the sudden facing of apparent death, when the subjective state is intensified, and thoughts, like a flood, mount into the brain and pass in instantaneous review over a widely extended course.

It is said, in a popular way, that when a man is drowning his whole life comes up before him, including everything he has done from birth to the moment of approaching death. How true this is cannot be easily seen, for the mind is not able to recall the full procession of ideas that passed before it in such a state when the unfortunate being survives, and when he dies he is beyond communication. Thousands of men and women, young and old, have been rescued from death after the flood or other form of danger had overwhelmed them and the struggle been abandoned; after the last glance of earth had been taken and oblivion shut out hope and all prospects of life. Of this great army, the majority have not experienced the crowding of thoughts into a second of time.

Others have told the story of that severe experience, and there is enough evidence to establish a few facts. The most notable is the almost complete abolition of time; the events of years, hundreds of incidents following each other in clear and stately succession, and compressed into one brief minute, making the marvel of all mental achievements. How it is done

cannot readily be conceived. Yet it has occurred numberless times.

Another fact connected with the presence of impending sudden death is the closing of the conscious mind and the opening of the sub-conscious mind. This seems to occur at an almost exact period, not of time, but of danger. It requires that the strength of the situation shall be great enough to suppress, by its alarm, all care for the things of earth, a sort of dividing line where hope vanishes. What follows on the other side of the line may be a dream or a phantasmic condition; but it is subjective and sub-conscious. Another function has obtained supremacy.

There is a close resemblance between this phantasmic condition and a dream in sleep; the same function is at work; the reality is that of sub-consciousness; the evanescent nature follows on the return to a normal state. This, together with the many related instances of a similar losing of self in another self confirms the double existence.

Out of a mass of reliable cases we cite one or two of the strongest, to show the peculiar strength of this transition. A young man, some few weeks over twenty years of age, fell from a wharf in the presence of several hundred people. The sea was beating savagely against the piers, and few ventured to assist him. He was not a good swimmer, but could have reached shallow water some distance away had the water been calm. As it was he sought safety by endeavoring to cling to the woodwork of the wharf, but in this he failed. A boat was making for him and a rope had been lowered when he sank. It was recalled by him that at the moment of sinking he passed into that state where the thoughts came in crowds, and his previous life seemed to be unfolded and laid bare. Among the many incidents were three that he regarded as spurious; one referred to a quarrel with a boy named Lagg, in which it appeared that he had bitten Lagg's ear; another was the destruction of a book of value, taken from the house of a family named Redfield; the third was the breaking down of a fence belonging to a man named Willston. The names were new to

him; yet he saw them clearly. The Lagg case was found to be genuine, and this led to inquiry as to the others. They, in time, were ferreted out, and found to be true.

Here is the extraordinary fact that incidents buried beneath the rubbish of memory, as far as the ordinary mind is concerned, are nevertheless stored away in the great reservoir of sub-consciousness; passing from consciousness to the subjective realm. If this is true, and it must be, then the life we make day by day, is storing itself away in the life to come; and this hoard of memory's wealth lies hidden in secret vaults, whose contents appear only through occasional chinks.

A woman of mature years passed through a similar experience. In the moment of yielding to what seemed the inevitable, she met hundreds of acquaintances in as many places; but hundreds of others congregated in a broad field to unfold each some tale of woe, due to her neglect, carelessness, sin or crime. She found only enemies. The good stayed away. Then her empty household, her husband gone, her children dead, were all charged to her fault. It was a year, an age, in an uninterrupted torrent of torment; with no prospect of end or escape. Then the conscious mind came into control, and the whole passed as a dream. So many and varied were her experiences that it required four weeks to write down in a journal those that she could recall. The conclusion is that five minutes of such suffering may constitute either a purgatory or a hell in itself.

If every wrong we have committed is to stand before us in the presence of sudden death, what solace is there for those who have but little to their credit? It may be, however, that stunted consciences are cut off and destroyed, or that only those who are sensitive to right and wrong suffer in these final moments. Many die easily. Nature provides her anæsthetic in the great balm of deadening pain, and the final sleep draws on like a gentle twilight deepening into night.

The sub-consciousness is certainly most wonderful. Look at it how we will, it amazes us from every point of view. We carry it about with us locked up in its own chamber, and it

carries the key. To reach it is impossible, except by avenues of approach peculiarly its own; and what is most remarkable is the fact that we do not know of its being. We dream, we are led on to good deeds and purer lives, we reach out and delve into others' minds, we occasionally catch gleams of inspiration, or see from eyes within, or hear what comes from other channels than the ears, but life ploughs on in a vast and tempestuous sea of doubt, until the shore looms up beyond the fog.

CHAPTER XXXVII

THE STUDY AND PRACTICE OF THOUGHT TRANSFERENCE

WE NOW change the purpose of this volume and proceed to examine the subject, not as a mystery far beyond our control, but as a possible art capable of being understood and used. The theory on which we present this side of the matter is that all forces are capable of being used, if not familiarly comprehended. Thus steam was a known force for many centuries; but he who suggested its use would have been ridiculed. So electricity, the subtle energy of buried centuries, has proved the brain of the world. It is a force, but even Edison says it is not understood except in its operations. If as much can be accomplished in the study and use of thought transference, the world would be better for it in many ways. Modern science stops at nothing.

In the outstart it is necessary to disabuse some minds of the belief that the study and practice of thought transference must involve an acquaintance with such abnormal and morbid conditions as mesmerism, hypnotism, spiritualism and clairvoyance. It is our intention to avoid them altogether, except as casual references may seem a part of the history of the subject. They have been side-lights on a phase of mentality that includes almost everything, normal and abnormal.

This study may proceed on the highest planes of life, producing its best results among the clearest minds, amid the cleanest influences, and for the noblest ends. We not only desire no hypnotic subjects, but we warn all persons against meddling with this abnormalism; it is dangerous to the subject and profitless to the master; in other words, mesmerism and hypnotism are unnatural, gross, senseless and aimless. Too many persons

are thrown into that state, completely or partly, against their choice; seeming to be helpless in the presence of others. Children, young people, and adults are victims of this power; although few know to what extent. The chief safeguard against such danger is in the cultivation of personal magnetism. It is a blessing to all, for it fortifies the mind against every undue influence.

It is equally certain that clairvoyance is worthless, even at its best. Admitting it to be all it claims, which it is not, there is nothing wonderful in it, and nothing but what can be accounted for on the simplest grounds of thought transference; nothing, in fact, to equal the experiences of those who have never indulged in this kind of abnormalism. Let it alone; and let clairvoyants alone.

Another influence for evil is spiritualism. It never adduced a single fact that cannot be shown to be a part of the system of communication dependent on thought waves, in sound, sight and touch. It is twin sister to mesmerism in its effect on the minds and lives of its victims. It is so abnormal that it shuts out the conscious mind, as delirium will do, and substitutes an unbalanced condition that leads its votaries to trouble and disaster. Of thousands of spiritualists known to us, each and every one is going on the downward grade, in domestic, business and social affairs. Hounded by superstition, ill-luck follows them at every turn. Many a happy home and fair life has gone down to nothingness under the sway of this morbid power.

In the chapters whose contents are introduced by this, we shall take the ground that all forces are double, all energies in opposites, and all life two-sided. Why bad runs with the good is a problem. Why is your vegetable garden troubled with weeds? Why roses with thorns? Why plants with insects? Why flesh with disease? Why mankind with sin? In every pleasant or useful thing some danger lurks. So in the study and practice of thought transference, the weeds would run wild in the form of abnormalisms, while the true character of this faculty is as far above these as the sun above the earth.

In a former issue of the same lessons that appear herein, which constituted the first edition of the present work, though in crude form, the attention of students was called to the request then made for reports as to progress under the system offered. The owners of the lessons were interested pupils. They aimed to investigate the art as candidly as possible; and they followed the suggestions made to pursue it only on the highest plane. No mistake was made. The fact is, as it always has been, that nothing can be acquired through abnormalism, and the reasons are given in the next chapter, in discussing the avenues of approach to this study and practice. The greatest satisfaction is derived from the fact that the true method results in progress, while the abnormal method is less than nothing in that it does injury.

Is it possible for every person to progress in this or any other system of thought transference? The answer is important. It is true that every mind has its sub-conscious division. No person is excepted. It is also true that every sub-conscious mind is continually receiving thoughts, seeing sights, hearing sounds, and carrying on the sense relations. No person is excepted. The next step is the connection between one and the other. Let this be established, let the conscious mind *know* what is going on in the sub-conscious, and the art is perfect as far as receiving thoughts is concerned. The next step is quite different. It is the propulsion of one's own thought onward to the mind of another, and its task is greater than in receiving impressions, for it must establish the connection between the other's conscious and sub-conscious minds before the thought can be received. Certain intense thinking has done this, almost always in cases where subjective states were unusual or entirely lacking. The task has been more or less puzzling, especially among students who are slow to learn what is meant by intense thinking. It has been accomplished in hundreds of instances, as will be shown.

The better, more scholarly and more satisfactory practice is receiving, for it enables one to look into another's mind, no matter if the other is a student, a stranger, or one unused to

propelling thought. To receive is to take voluntarily and without aid from the other. It is common in the daily life of every person, and quite unrecognized in most cases, though in degree and scope the practice may be limited and aimless. To possess without being able to recognize is not fruitful.

CHAPTER XXXVIII

AVENUES OF APPROACH

FEW WRITERS would assume to lead a multitude of pupils through the progressive steps necessary to the acquisition of some tangible knowledge of this extraordinary function of the brain; for the stages of advance are slow and more or less tedious, sometimes leaving restless students discouraged. The greatness of the natural development is sufficient reward for the time and toil spent and endured; but, aside from these desired results, the path lies through the most beneficial course of training of which the human mind is capable, so that, if discouragement shall cut off for a time the willingness to advance, the general good attained will many times repay the efforts. This fact should always be kept prominent, and if, some day, you become a teacher of the study and practice of thought transference, it is well to keep the pupils whom you may gather around you fully informed of the benefits of training, in each and every detail, apart from the main purpose sought. It is valuable and important. It should be part of the regime-culture of every school.

The first part of the work consists of the study and close re-reading of every one of the thirty-seven chapters that precede this. Therein the mind is prepared to comprehend the meaning of what follows. The next step is in the present chapter, to find the avenues of approach to the art. This informs us that there is something to be approached, and that it is apart from our control. Of these avenues there are two classes, the weeds and flowers. The weeds are the abnormalisms; we have named them before, mesmerism, hypnotism, clairvoyance and spiritualism. The first two are popularly understood to be the same, although hypnotism relates to sleep,

and mesmerism to activity or wakefulness while under the influence of the same sleep.

This kind of a sleep is an avenue of approach to thought transference, for the sub-conscious mind alone is active; the conscious mind is sleeping; the thoughts are those suggested by the operator, if he retains his control, and if not, then the mind may wander at will and see whatever conscious and sub-conscious minds it pleases, read their contents, and have no personal knowledge of them. It is not at all difficult for a mesmerist to put his subject in a sleep and command him to disclose the thoughts of any mind at will, but the subject, on awaking, recalls nothing of the facts learned. What good, then, is the faculty? He is but the tool of his master. It is abnormalism and fruitless. The same is true of the other similar methods.

We leave the weeds and come to the flowers. They are beautiful. They add pleasure to life, and render the ordinary faculties more important and more healthful by the better influence instilled. We take the ground that normal thought transference is always good, and leads to better brains, clearer minds, and nobler lives, for the reason that it cleaves only to ethical uses, and knows no bad. Nothing unpleasant is admitted. In defence of this position we offer no moral excuses, but find many reasons for believing that soul life and sub-consciousness are closely allied, and that a high plane of honesty and earnest purity is the straightest path toward the goal desired. Nothing in this proposition need militate against the simple practicability of the study. To offset the morbid tendency of the weeds of abnormalism, we propose to strew flowers in the way of our progress.

The Bible in its Old and New Testament revels in citations of the nobler use of this power. Not an age is free from some record of its importance; and it never appears except for the accomplishment of good. Christ was the embodiment of the conscious and the sub-conscious minds, each fully cognizant of the other; a condition that no human being can attain, yet all can partially enjoy and use. To complete the union on earth

would make all human beings divine. For this reason the high ethical standard of the study is both welcome and potent.

Sub-consciousness as a flower, not as a weed, is rapidly acquired under a system that invites cleansing the mind; washing it out in every sense of the word. The removal of the weight of mud restores an elastic and vital health that has a real value. What this means will be explained in a chapter devoted to the purpose.

Another important avenue is in the daily use of the mind; for it is a machine of delicate construction; it warps and wobbles, gets out of gear, and becomes dull when subjected to thoughtless and random usage. New habits should displace the old, and all tendencies should be toward transparent clearness. Many things of special value will be suggested as the course progresses.

Another avenue, if the term is proper, consists in recovering ground lost in the past. Much that has been acquired has been lost, because the mind is a leaker of its own powers and contents. It is not tentative. Then keenness is important, as well as habitual activity. Above all is magnetism, that tower of strength which builds brain force and surcharges it with electrical life. In normal operations the magnetic mind is the successful one in the search for other men's thoughts.

Then there are experiments and tests and investigations, to measure the progress made. These are somewhat tedious, but so is all art and all achievement. Many of the experiments will be found interesting, and occasionally one or two that are somewhat startling. The more time spent in this branch of the pursuit the better will be the satisfaction of all who engage in it. Social relations may grow out of the meetings to be held. It will be found that the greater the number of persons engaged in complying with the requirements of the training and regime, the more speedily the interchange of thought will occur. If all the world would attempt to conform to the rules of this species of life, each would be able to talk to the other by the telephonic wires of ether waves, for the vital mind of the earth would associate in one general plan. Some idea of the value of union

is seen in the attempt of ten persons to propel a thought to another's mind; being slow in gaining the result, they added one more, and the thought flew to its goal. Thus numbers count.

The final avenue is adjustment of temperament. Failure almost always occurs where this adjustment is not applied to individuals.

CHAPTER XXXIX

MIND READING

GREAT DISTINCTION should be made between thought transference and mind reading. The latter is special and limited, while the former is broad and general. Yet, in the popular mind, the two are interchangeable in meaning.

The ablest minds of this or of any age possess, in an extraordinary degree, the double faculty of thought transference; that is, of propelling their own as well as receiving the thoughts of others. The mind readers are limited to a few simple experiments in receiving; are not able to catch general thoughts; must depend on special arrangements; and, instead of being endowed with minds of culture and high intelligence, are often ignorant and boorish. An exhibitor of mind reading is generally reputed to be a trickster. These, again, are the weeds of a noble faculty; the misuse of a function that has been called divine.

There is little or no advantage in an art that requires manipulation, waiting and guessing in order to arrive at a few barren sentences; and often compels the receiver to indulge in cataleptic fits before success can be achieved. Such a person becomes merely a curiosity, a candidate for the exhibition chair of a museum. These facts, together with the one-sidedness of the use of the art, must relegate mind reading to a very obscure corner in the realm of thought transference.

The latter is one of those attributes that belong to greatness. If we were to ask the question, what constitutes a great man or woman, you would be at a loss to answer. One would say, success. But how is this obtained? and the answer must be by greatness; for all success acquired through accident is

lottery. The man who keeps a bar, draws a prize, or stumbles against a pot of gold in the field, is a mere dot in the realm of success. As some persons will be struck by lightning, so others will find themselves wealthy in the lottery of life. True success, that which rises out of the ashes of ruin, is made of several faculties, chief among which are two: personal magnetism, or the power to win friends and conquer enemies; and sub-consciousness, or the faculty of knowing what others think and intend concerning you, and the reciprocal power of making your thoughts dwell in their minds. This is control of yourself and of others.

Do you imagine that success may be obtained regardless of your relationship to others? If so, what triumph has the recluse or hermit? Or what opportunity would you have, if the entire world belonged to you, and no other person dwelt in it? Relationship, intercommunication, all methods of dealing and intercourse are the soil in which success takes root and grows. Life is a battle, but not against nature; greatness falls prey to this common law, often ere the bud has burst its leaves. To do battle is to engage in the melee of existence. All men and women must enter one of three classes: The first is the thin and rusty ranks of the recluse or hermit; the second, the seething mass of drifting, aimless people; the third, the special few who succeed. You are somewhere; you cannot be out of all these classes; you are not a hermit; and the sooner you determine whether you will drift with the masses or rise to a higher plane, the better for yourself and your future.

True happiness clings to some degree of success, for satisfaction is a partial reward; but material prosperity has its claims, and all should obtain what they can, and enjoy while they may. Then there is the triumph of respect. You should compel others to appreciate you and your position among them.

Give any man or woman in the masses of the world but two talents; let one talent be the art of personal magnetism, and the other normal sub-consciousness; and immediately this man or woman will begin to separate from the masses, to rise, to have followers, respecters, lieutenants, and admirers; and

life will assume a different aspect. Nor can any two other talents be named that will accomplish this; or achieve half as much. There is no successful man or woman alive to-day who does not possess these two talents in a high degree of development.

The desire to acquire the art of mind reading for the purpose of giving public exhibitions is not praiseworthy. No person entitled to self respect or the good opinion of the public will trade upon a talent that was designed by God and nature to win success in other ways; the small amount of money so obtained will not adequately compensate one whose gifts may achieve nobler ends.

Among the abnormalisms of this faculty is that cataleptic condition which, through the peculiarities of disease, brings on the subjective state akin to sub-consciousness; and many interesting uses are made of it. In one case we recall the man, well known to the public, who was blindfolded and rode through the crowded streets of a large city at high noon, amid carriages and obstructions, carefully driving the horses, turning out from danger, avoiding obstacles purposely placed in his way, and stopping at a hotel, where he alighted, entered the office and turned the register to a name that had been recorded some days before. This name had been selected at random by a committee appointed to test the man's genuineness; and it was concealed in a letter at a time and under circumstances that rendered it impossible for the mind reader to know what it was. His eyes were fairly plastered and closed more tightly than was necessary. It was impossible for him to see. Yet he did see by another faculty, which arrived at the same results as would the eyes had they been open.

Other remarkable evidences are numerous; notably that of the famous cataleptic whose name has reached all ears, and who could read books, letters, cards and objects with his eyes blinded. The success of the greatest efforts in this line is always empty; and has given rise to an unreliable use of it in entertainments.

Abnormalisms have their uses; as do weeds and insects.

If it were not for the rapid growth of weeds, the plants would not receive the cultivation they need. So nature tells mankind, through the weeds of somnambulism, of catalepsy, of clairvoyance, of mesmerism, and of the ordinary mind-reading power, that there is a flower of noble beauty, of commanding value, struggling to become recognized and unfolded into the usefulness of daily life.

As surely as all great discoveries are, and have always been, made possible by a first knowledge of their baser uses, so surely do these exhibitions of the vast system of sub-consciousness point to the results yet to follow. Without the lesser we could never know of the greater. It is the duty of all persons to cultivate this power, rather than allow it to lie hidden like a talent under a bushel; and once cultivated, to use it only as a means of elevating the mind and enlarging the opportunities for accomplishing good and winning merited success in life.

CHAPTER XL

MUSCLE READING

IN THIS chapter we will pass to the illustrations of "thought reading," given by professional conjurers and others, where it seems clear that the skill exhibited in the interpretation of unconscious movements and gestures is due rather to long practice and careful observation than to any abnormal extension of faculty. It hardly needs saying that experiments in which contact is permitted between the agent and percipient can rarely be regarded as having evidential value. It has been demonstrated again and again that with the fullest intention of keeping the secret to themselves, most "agents" in such circumstances are practically certain to betray it to the professional thought reader by unconscious movements of some kind. Indeed, it is difficult to place any limit to the degree of susceptibility to slight muscular impressions which may be attained. A careful experimenter has stated that when acting as percipient in some experiments with diagrams, the slight movements of the agent's hand, resting upon her head, gave her in one case a clue to the figure thought of. And Mr. Stuart Cumberland has exhibited feats still more marvellous before kings and commoners. Nor is it necessary, as already said, for successful muscle reading, that there should be actual contact in all cases. The eye or the ear can sometimes follow movements of the lips or other parts of the body. But though we can look for little evidence from experiments conducted with contact, or under conditions which allow of interpretation by gesture, etc., and their repetition in this connection can rarely be expected to serve any useful purpose, it seems worth pointing out that, if telepathy is a fact, we should expect to find it operating, not merely where, from the conditions of the experiment, it must be presumed to be the sole source of

communication, but also as an auxiliary to other more familiar modes of expression. It seems not improbable, therefore, that some of the more startling successes of the professional "thought reader" and some of the results obtained in the "willing game" may be due to this cause.

Muscle reading, in its most distinct form, consists of touching some part of the body, or holding the hand of the person whose thought is to be read. In an expert receiver, this method is often a means of disclosing exact words, which ordinarily is quite difficult.

The theory seems to be that the vibrant muscles convey thought more compactly than the general air, as wire carries stronger currents of electricity which also abounds in the air.

Apart from the mode of transference by contact, the sight of the muscles of the face is daily and hourly a means of thought reading that is unconsciously cultivated by many persons in normal health; and necessarily acquired by those who are deaf. It is said that lip reading employs only a knowledge of the consonants and vowels, and that sentences are read by the eyes as though the various movements of the face spelled words and phrases. This claim will not stand the test of examination. In the first place, only labial consonants are made on the lips, and they alone can be seen; such as m, f, p, b, w; and of these, m, b, and p are exactly alike to the eye, as can be proved by pronouncing the words, my, by, pie. All other consonants are made within the mouth, and cannot be seen by the eye. Of the vowels, e, a, and o, in sound, are most easily read; all others being variations of these; except a few made within the mouth.

Yet a deaf person will catch sentences, long and short, with considerable ease, by watching the lips; the accuracy always depending on the skill acquired by many years of practice. It is a good illustration of thought transference accompanied by mechanical muscle reading, in which the latter predominates. It is capable of almost unlimited development by everybody, time and patience being required as in every case where useful results are wanted. Haste probably is fruitless

in every department of life. Success in this special practice is dependent upon a close watchfulness of the lips as outlines of the words, while the mind fills in the thought. So clearly can this be acquired by patience that it, of itself, proves the great fact that thought transference may be developed in every individual; and probably it is the most natural method, as it combines the usual with the unusual channels. It certainly is not to be underestimated because of its simplicity and ease of acquisition.

Another form of muscle reading is less mechanical and more emotional, but nevertheless quite effective, besides being universal. It consists in the instinctive habit of reading the thoughts, but more especially the feelings, by the countenance. This is facial expression. It is the language of all the world, and goes beyond the limit of the reasoning faculties; for the child, not old enough to reason, or the dog, unable to do so, may tell the face of a friend or foe.

Certain rules are laid down on the muscular changes of the face, and may be found in any book on the subject; but the art of face reading never goes further than general results, except when, like lip reading, it aids the mind to its mechanical suggestions. Thus a broad face is a general indication of a broad character; a narrow face of a narrow, mean disposition; the drooping of the corners of the mouth, of dissatisfaction; the raising of the corners of the mouth, of satisfaction; tightness of the lips, of firmness; relaxation, of weakness; depressed brows, of energy; raised brows, of worry and kindred moods; and so on through a multitude of natural changes. The eye sees them, the brain knows that there are causes for them; they act as suggestions of the feelings that prompt them; and thus become mechanical aids to an interchange of thought between mind and mind. It is even probable that the child's instinct in this direction is stronger than that of the adult; for faces are open books to all bright, brainy children.

CHAPTER XLI

REGIME FOR THE PHYSICAL BRAIN

FIRST COURSE OF PRACTICE IN THOUGHT TRANSFERENCE

UNUSUAL results in practical life come from individual care and special watchfulness of the physical body. One cannot develop in any direction without system. Culture makes cultured people. The coarseness of country life is due to the lack of regime in growth and living.

So in this art, wherein the nobler function of the brain is to be developed to its highest degree of culture, a system of training is not only beneficial but necessary. We are confronted by two tendencies in which the sub-conscious mind may run; one is the morbid, and the other is the normal. The morbid is a natural result of brain exhaustion through excitement, and depends on the principle that when the mind gives way, its sub-conscious function gains the supremacy. On the morbid side, take as examples the exhaustion of the regular mind in the case of Lord Byron. By every kind of false living and indulgence he had wasted his brain; and, the greater the waste, the less active were his normal faculties, and the more his genius shone forth. His very loftiest composition speaks of another realm, another being. A breaker of every one of the ten commandments, in spirit at least, how could so much of the beautiful and sublime emanate from such a moral wreck? The only answer is in the assertion that there are two persons in one mind. Edgar A. Poe was equally debased in his ordinary self; but, from almost complete exhaustion and waste, there came to control his other self a genius that surprised the world. Many careless people let the nerves and body run to exhaustion, and become gifted in powers of thought seeing; but *no abnormal condition ever propels a thought from mind to mind.*

This is not the same on the normal or healthy side. The greater geniuses have not depended on exhaustion of the conscious to bring the sub-conscious faculty into prominence; but have educated and strengthened the sub-conscious until it has gained supremacy over the conscious. One method is to gain control by the weakness of the latter; the other method is to gain control by the strength of the former. Thus we see the abnormal arrayed against the normal. The lives of the transcendent geniuses of all ages are examples of the power of this faculty when brought to light by healthy processes; while the morbid genuises are failures.

This better end, which is most to be desired, is stimulated by a course of regime designed to strengthen the mind. In the present chapter we shall consider the foods most needed by the brain. Stupid people are not weak or exhausted people; and this should be remembered. A stupid brain can neither propel nor receive thought. The best cure for this defect of brain, and it is more often a defect than a disorder, is proper care, use and feeding; and the latter is entitled to our attention in the present chapter. Health is, at all times and above all things, the most to be desired of any attribute of life. To this end there is nothing as good as the full course of directions prescribed in the books of the Ralston Health Club.*

If you wish to know the close and dependent relationship between the brain and this kind of food, omit eating all phosphates for a few weeks. The mind of Shakespeare would have collapsed. Take the bright scholar, at the head of his class, and deprive him of phosphatic foods; he will never know the change as far as observation of his diet is concerned; but some day he will have a sharp pain go across his brain; then a dull headache will set in; certain pains will flit from the eyeballs to the neck at the base of the skull, or to the top; he will grow sleepy when he tries to study; and soon his parents will say, "He has worked too hard, poor boy!" This is the story of many a failure in school. Let any person, skilled in food values,

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* For information inquire of Ralston University Press, Meriden, Conn.

prescribe such food for all the bright scholars and all the bright men and women, and the ablest minds would soon become feeble. This change is taking place every day in most lives. People do not think that certain foods differ in value from certain other foods; for they believe that food is food, and if it is to be eaten it is all right.

A mother of five daughters, all of whom were credited with exceptionally strong minds and excellent scholarship, took charge of the table for a certain period, during which time the girls began to show signs of head trouble, pains and general weakness. On speaking of the matter, the mother declared that the cause was in the hard work at the schools, although two of them had graduated. It was found that the family ate for breakfast, white bread, white flour rolls, fried cakes, potatoes, some meat, and used coffee; all this under the management of the mother. When a suggestion was made to the effect that the cause might be here, the mother repudiated the idea, and declared that people who were all the time bothering about what they ate were sick; although she admitted that her daughters had never "bothered" about what they ate, and were nevertheless out of health. The plan was then proffered and adopted that two of the daughters should experiment, by eating such foods as whole wheat, hominy, barley, eggs, white corn meal cakes, beans, and similar phosphates. The result was a complete restoration of the two girls, and continued suffering of the others. The mother concluded that, if horses and cattle deserve attention as to what foods are best, human beings should receive at least as much care.

The brain is phosphorus; grows on phosphorus, and nothing else; must have phosphorus; and its sub-conscious faculty is developed from phosphorus. To deny it this food is to do it an injury. The very best regime for the physical brain consists in feeding it with this food, in digesting it by activity and absorbing it by mental tax. Unused brains do not become strong. A short rest may be necessary, but long intervals of inactivity are sure to weaken the mind by reason of the fact that, no matter how much phosphorus the body may contain, the brain

cannot absorb it except by use, which causes excitement and thereby draws the needed element to the organ.

Of course it is always dangerous to take phosphorus in mechanical form, as in fluids, powders, or other deorganized conditions. It must be in food, and especially in grains. When taken in this way, there can be no danger of eating too much; although the real benefit is obtained from the amount assimilated into the brain convolutions by the excitement of actual use. With plenty of proper food in the system no person can overtax the brain.

CHAPTER XLII

ADJUSTING THE TEMPERAMENT

SECOND COURSE OF PRACTICE IN THOUGHT TRANSFERENCE

POSITIVELY believing that all who really appreciate the greatness of the study before them, are desirous of making the most of the opportunities offered, we do not hesitate to set forth the minutest as well as the chief requirements, so that nothing shall detract from the completeness of the course. It has been found that failures occur through the wrong adjustment of temperament. In several instances where no regard was paid to the disposition, the progress seemed to be too slow to be favorable; and, upon suiting the one to the other, entirely different results at once followed.

There are five separate original temperaments, traceable to five different psychic causes, and each of these blends with one or more others, making a large number of actual individual temperaments. Something of this is seen in the five great dispositions of the world; the red man, or Indian, is quite different from the white man, or Caucasian; or the yellow man, or Mongolian; or the brown man, or Malay; or the black man, or Negro. There is a gulf of temperament between the white and black man, or between any two, or any combinations of them.

The laws of life place a certain indelible stamp on every individual; and, obeying these fixed laws, the dispositions, natures and temperaments, run in unalterable channels. People are not all alike, though all are members of the human family. To treat them as all alike is to keep up the unceasing clash of social inequality, poverty, crime, laziness, quarrel and blasting disappointments on the one hand, and ill-health, loveless homes

and clouded minds on the other. The successful physician is a wise man whose philosophy tells him that the treatment suited to one temperament will not cure another. Even the principle that controls food selection, and makes one food good for one person and less suited to another, is but an outgrowth of temperamental difference.

Nature and her great Designer have made all these various temperaments in order that there should be a constant balance of power; but the study of temperaments has been so long deferred that the human race, instead of being in touch, each part with the other, is discordant in every relationship. Life has enough for all and opportunities for all; yet the great majority are miserable.

The human body is a woven instrument constructed from material common to all, by the impulse of Nature common to all; but guided and controlled, first, last and ever, by a temperament suited to the individual; and the body, from the cradle to the grave, bears the everlasting impress of that disposition. No person can owe a higher duty to self or to the world than to study his own temperament, together with the limitations and possibilities that surround it.

Even ordinary study and practice may be retarded or helped by suiting them to the disposition; but the attempt to develop the extraordinary faculty of sub-consciousness positively requires a special adjustment. This may be called a guide to practice. It holds back the over-sensitive or nervous, and urges on the phlegmatic; and these are extremes between which are all the variations. It can easily be seen that a delicate brain or finely strung nervous system should not be subjected to the same strain that would hardly impress the osseous temperament; as the overwrought mind may easily become unbalanced. We have seen an hysterical lady thrown into convulsions by a simple thought transmission, coming to her uninvited; yet the same lady, schooled to understand the nature of this transaction, was able to see the form of her absent brother as though it were but a telegram bearing an ordinary message.

CHAPTER XLIII

INFLUENCE OF MAGNETISM

THIRD COURSE OF PRACTICE IN THOUGHT TRANSFERENCE

OF ALL the means which an all-wise Nature places within the grasp of mankind for self-preservation against outside influences, magnetism is by far the most important and the most sacred. It is a gift in some cases, and an acquired power in others. When it is a gift, it comes through the formation of habits and the force of circumstances that are in fact training exercises; when it is an acquired power it is obtained by observing the principles which underlie the habits and circumstances and turning them into fixed exercises; so that, in either method, the same processes are at work.

We aim at health, and freedom from all morbid tendencies. It is well known that every controlled mind, as in trance or mesmerism, lacks magnetism; and that the control generally comes from some mind that possesses magnetism. In order, therefore, to be safe against abnormalism, a fair course of training in the development of personal magnetism is very essential. For this reason the training is made a companion study to the present volume.

It has been stated by a famous physician that "the more a person practices healthful exercises of personal magnetism the safer will be mind, body and nerves against attacks." This is the clear sentiment of all who are familiar with the results obtained from such practice. Recognizing the fact that artificial magnetism, or that which is obtained from apparatus, is not only unhealthy but dangerous, many physicians have taught their patients some of the more important exercises; and classes have been formed in every State by reliable teachers. All these

are based on natural movements, whereby the pupil is enabled to generate the electrical fluid by self-effort, and to avoid the consequences of using apparatus. Nothing, not even disease, so destroys vitality as the use of artificial electricity. Experiments have invariably proved that apparatus and batteries, discharging electricity into or upon the surface of the body, while appearing to do temporary good, substitute an artificial for a natural vitality, leaving the body not only weaker, *but less able* to generate its own electricity, or magnetism, as its use is called. It is one of the principles of all life, that supply prevents generation. A tree constantly watered will not send its roots so deep as it ought, and when the dry weather comes and the water is not supplied, it dies. A simple illustration is in the saliva of the mouth; a speaker who drinks water every few minutes will suffer from dry mouth and soon bring on throat disease, whereas one who never drinks water during an address will find a natural supply of saliva generated by the body itself, this saliva being less liable to dry, and furnishing a natural cure for all throat trouble. The same is true in heat; if artificial warmth is continually supplied, the body will always be cold or suffer from *dry disease,* for its own heat will not be created as long as other heat is furnished; but, diminish the artificial, and the natural will come, bringing health with it.

In all physical life there must be some electricity or magnetism; for this is the measure of vitality; let it cease or be decreased too much, and death invariably follows. To be healthful *it must be generated by the body itself,* and it is then called natural. No other kind is valuable. More than this, the natural will not come if the artificial is applied. Supposing now the vitality of the body is too low; the physician determines that electricity (or magnetism, which is applied electricity) is necessary; he must procure it in some form; the body needs just this thing; and it is not to be wondered at that resort is had to apparatus or batteries; it was a new idea; it spread; it became popular, because it did in fact supply the electricity which, admittedly, the body lacked; patients flocked to these specialists; imagination, that powerful factor in all cures,

helped some, but ninety-nine per cent suffered, and it was found that the use of artificial electricity had decreased the supply of the natural, and health failed. Then apparatus were invented, designed to enable patients to carry around a continual generator of this fluid; for, it was said, "no person can remain attached to a battery all the time;" and such apparatus are to-day estimated to be valuable in proportion to the amount of electricity they will produce, not for a few hours and then become flat, but for weeks and months; most of them being pronounced frauds because they generate none at all. A certain electrical magazine has designated those that are worthless. Now, it seems to us that the latter are the more valuable, because they do no harm, while those that do, in fact, produce electricity are harmful because they prevent the body from generating its own vitality. The supply of any artificial force necessary to life pushes back and holds in abeyance the true force which alone is needed.

But the fact remained that natural magnetism was needed; it must be had; if the artificial decreased the natural, then some method must be found for increasing the natural without using the artificial. It was found that natural warmth could be self generated, and why could not natural electricity? At length the principle was caught from the French experimenters, who were able to so increase the magnetism of the body by certain muscular and nerve movements that they could turn the magnetic needle from its course. It was found that such human electricity did not readily depart from the body as does all artificial, but it remained, it stimulated the system, it became the progenitor of more, and soon a great amount of vitality and full, bounding, healthful life teemed in all the veins, rebuilding diseased organs and lifting the general system into a new plane of health. This method, as published in book form,* has saved tens of thousands of lives by authenticated reports, and in no case has any person failed to receive decided benefit from its

* "The Cultivation of Personal Magnetism, or Human Electricity," new eleventh edition, sold in book form for five dollars. Ralston University Press, Meriden, Conn.

exercises, the results all depending upon the amount of practice. It is this book that is well known as the companion volume of our study of thought transference.

It may occur to you that your vitality is sufficiently strong, that no depression or weakness of any organ or of the general system is noticeable. In such case, the cultivation of personal magnetism or human electricity is unnecessary; and we congratulate you. The safeguard against abnormal health, against morbid nerves, and clouded minds, and especially against the controlling influence of others, lies in the full acquisition of magnetism. While not necessary in many cases, it is of great value in others; and is properly a companion study of this art.

CHAPTER XLIV

REGIME OF THE MENTAL BRAIN

FOURTH COURSE OF PRACTICE IN THOUGHT TRANSFERENCE

WE SHALL gradually come into the actual practice of the art under consideration; and this gradation will be by easy approaches. In Chapter forty-one we suggested certain regime for the physical brain; we now devote this chapter to regime for the mental brain; the one relating to the health, the other to the work of this great organ of consciousness.

It is very hard to convince some people that morbid thoughts have a decided influence on both the mind and the health. In idle, thoughtless conversation a person of shallow conception will toss off the remark: "What possible connection can there be between what enters the mind and what one does? Nonsense! Thinking cannot influence a person's life." But if the cynic makes a case here, how much stronger must be his position when he faces the proposition that a person who allows the mental brain to ramble at will through a reckless career, wallowing in mire, distorted by superstition, strained by morbid filth or poisoned by rank prejudice, is steadily and permanently burying the beautiful faculty of sub-consciousness under a mass of debris from which extrication is almost impossible!

Laying aside those morbid cases from which we are endeavoring to lead our students, the faculty of sub-consciousness has but one direction, one tendency, one goal, and that is toward a clean mind. Despite the fact that some persons are unwilling to believe that clouded thoughts befog the mind, it has been proved clearly and absolutely by many experiments, that the brain is incapable of its best and finest thinking after

it has been debased by mean thoughts. Bryant could not compose himself for several days when some current sensation had engrossed his attention. Longfellow was at his best when surrounded by children or in company with the pure minded, and at his worst after reading the gossip of the day. Tennyson said that his most appreciated poems were the result of quietude, into which none of the wrangles of the world could gain admission. All these men were, as are all gifted persons, endowed with the faculty of sub-consciousness, and they found it least active during mental uncleanness. The same is true of others in every department of life where the use of this faculty brings distinction and success.

With a determination to learn by direct experiment how much truth there is in the claim that rubbish literature daubed and begrimed the mind and made the study of thought transference useless, more than eight hundred students were instructed with reference to this one question, all other requirements being observed; and it was found that every case failed by reason of clouded minds. The theory is clear enough, and the facts make it impregnable.

The present chapter is founded upon the same idea, and will attempt to lay down an absolute course of practice. To begin with, we repeat the assertion that abnormalisms are to be avoided, as we desire no morbid minds among our pupils. In the next place, the law is a fixed one, that normal sub-consciousness is possible only in a clear mind, which means a clean one. This cleanliness is not a moral condition, but one of free action, just as a brook is transparent when free from mud. It is not our intention to teach the lesson of right and wrong, but to present that course of training which assists the progress of the mind in developing its noblest faculty.

It is worth while to note the nervous, muddy condition of the brain after a half hour of gossip. The air seems sultry. Conscience is depressed. The lines of the face are drawn and the features pinched. The damage done in that half hour has given the mind a muddy hue that cannot be effaced in days. Therefore, if you hope to bring to the front your better mind,

let gossipers alone. A man who had acquired great skill in receiving and sending thoughts, said he never allowed any tattling or common gossip to occur in his presence. This is a valuable rule to follow, and you are expected to live within its requirements.

Since the birth of the human race, gossip has been the weapon of evil in all ages. It creates the appetite it feeds on. Its work is hellish, and all gossipers wear the face of Satan. But, as humanity holds some kind of kinship with the dark prince, gossip is universal. It is exciting. It arouses the spirit of evil and basks in the sunshine of news. Men and women at first ran about, peddling the most sensational stuff, until the art of printing was invented. For a time this was devoted to the production of books, and here it became a blessing, aiding in the dissemination of knowledge, increasing the benign influence of literature, preserving history, recording biography, spreading everywhere the choicest thoughts of genius, education and art. As a result, the few centuries that followed witnessed an outburst of light the more remarkable because it came forth out of the dark ages.

A man sat by a stream of water and guessed its depth to be six inches; a friend told him it was six feet, and showed that an inscription in small letters could be distinctly read on a tablet at the rocks below, through seventy-two inches of water. He could not understand it, until it was seen that the stream was absolutely clear. In the age of literature, when the stream ran pure, or purity was selectable, the mind reached the climax of its greatness in such men as Milton and Shakespeare; it being to-day said of the latter, "He was a man of a thousand souls, whose equal the world will never produce again."

A form walked by this limpid, clear stream and saw how pure it was. He also knew well enough that the human mind had profited by this clearness and caught the secret spark of divine genius at that time when the fogs had cleared away and the dregs of mud had disappeared. Amazed, he stood before the sublime spirit of Shakespeare, whose towering genius was but the betrothal of the conscious and sub-conscious minds,

each in knowledge of the other as constant almost as the wedded minds of Christ, and lacking but this much of divinity amid the humanity of flesh.

This form did not dislike the limpid clearness of the stream, and would have gladly entered into the glory of the genius, but he loved money, he wanted money above all else. One day, hearing a gossip tell her story of false and half-false news, he watched and listened. An old man got the details and excitedly hurried to tell them to others; even inventing many things to give a savory taste to the stuff. An old woman, with long nose, came up and was delirious with joy at the news; hurrying away to tell it to all her friends and foes. Idle men, idle women, idle girls, idle boys, learned the story from the lips of the gossip, and all went away full, to empty the mud in other minds. It was a revelation to the form, who said, "Now if gossip is so rampant everywhere, and people so wild to know the business of other people, why may not the art of printing become useful in money-making? I will *sell* printed gossip."

He dragged together all the filth and foul mud he could find, and dumped it in the stream; and ever after the water carried only mud; no one could read the tablets on the rocks below; genius, perched on a broken bough, was smeared by the mire that the money-maker threw upon the waters. It was the wedding of the dishonest money-maker with the art of printing. At first he peddled idle gossip; but he found when honor was attacked the people bought more than usual; so he attacked the decent, law-abiding men and women, and the printed gossip made him more money. To obtain perpetual license for his crime, he assumed the great prerogative of defending the rights of the masses, and so compelled the constitution, the statutes and the judges to recognize above all things on earth, above government, above religion, above God, the "freedom of the press"; and, having awed the Supreme Courts, he uncovered his mask, sold out the rights of the masses to vast corporations who paid him large sums of money, and continued his business of selling gossip.

Because his weapon was mud, no one dared touch him.

All desired to avoid being contaminated by the money-making seller of gossip. It was so great a scheme for coining wealth, that competitors grew numerous; and each vied with the other as to the best method of increasing the appetite for gossip. The effort was a great one, and many sleepless nights were passed by the money-makers who must devise some means for stimulating the public *appetite* for gossip; and they decided that obscene suggestions were the best, so the great press teems with obscenity, and the law does not interfere with the money-making gossip-peddlars, for the officials, the judges, and the legislators are human, and cannot, for their peace of mind, endure the thought of being spattered with mud from the noble gossip-peddlars. Then murders, high and low, loud and black; and crimes of every grade; and the horrible stench of moral diseases are paraded day by day, to sell for money and to feed the growing, stimulated appetite for gossip. Not content with the absolute sovereignty over the working, business days of the week, the money-making gossip-peddlars stole Sunday, and the church, humanity's sole friend, is tottering to its ruin. The Sunday newspaper is making one hundred thousand infidels every year, and sending one hundred thousand honest men and women into the ranks of the criminals. Its first lesson is to teach the doctrine that those who revere the Sabbath day are cranks, worthy only to be laughed at; its second lesson is to show the world how many criminals are laughing at the decent, law-abiding men and women who observe the day of all days. Not because the newspaper is bad at heart, does it attack honesty and purity; but because it must create a following for its trade, a taste for its gossip, an appetite for its mind. It is merely business, dollars and cents, selling this stuff for money.

Under threat of throwing vile filth at any person who attacks it, the press obtains many sycophant expressions of praise; such as "dear editor," or "the columns of your valuable paper," or "a life-long subscriber," or "your appreciative reader," etc., etc., from persons who, if their minds are sane, know well enough that the paper is a liar. Periodically, to keep in touch with the slums who buy its gossip, it advocates some

great charity, always making more than it loses; and, again, to keep in touch with the less unintelligent readers, it pats itself on the back and describes the press as a great institution. A great New York paper is lying on the table, as we write; and in good sized letters, it heads an article: "THE NEWSPAPER HAS FRIENDS EVERYWHERE. ONLY NARROW MINDS HATE IT." The same paper contains, as its very best inducement to be read, four columns of sensational gush, full of obscenity, and headed with big type calling everybody's attention to the nastiness of the article. It then carries the reader through three murders in column articles; sixteen murders at a distance; seven assaults; a big raid on a disreputable house; twenty-two assaults on character; a lying political article; five lying editorials; and not one piece of news that any decent mind would care to read.

Now to you, as students, we present this condition, entirely stripped of its moral considerations, and ask you if any one whose eyes rest upon this page, believes that a clear mind can come out of this mud. We say it cannot. We are ready to prove it cannot. Before this edition was printed we challenged any person to investigate the problem and report any fact that indicated to the contrary.

What is a clear mind worth? It will help you to think out a thousand questions that make up the busy day. It will help you in business, in social and in professional life; to study, to think, to be accurate, to plan, to escape error, and to absorb more of the pulsing thought of the teeming world of knowledge. A little experiment is worth investigating. Ten clear-headed students at a law college stated that they had no inclination to read a daily or Sunday paper; but got all the facts from the weekly issues, in form so condensed as to be stripped of all sensation; or else caught the general facts from a brief conversation with others, while riding or walking, thus saving the eyes and saving time. On the other hand ten students in the same college, who were not clear-headed and were backward in every respect, stated that they read the papers daily very fully, so as to "keep up with the times." One said, "If we do not keep up with the times, we are way-backs." "Who told

you this?" "The newspapers. They publish pictures of people who do not read the papers, and make them look like jays or idiots." And yet this young man expected to become a lawyer. He failed of admission to the bar, and tried again three times, finally passed, set up an office, added insurance, could not succeed, became a dry goods clerk, and today is driving a street car. Yet he was determined to "keep up with the times" by reading the daily slush and gossip; and his mind was not clear enough to recognize the trick of the papers by which they seek to intimidate people into believing that those who do not read their rubbish are "jays" and other things. Against this opinion is the voice of a successful man that he omitted looking at daily papers for three months; and, on reviewing them, found that he had lost absolutely nothing.

Proposition: A clear mind is half way, at least, developed in the art of thought transference.

It may be fully developed; for then it is crystal clear; but it is at least half way on its journey. It is thus seen that clearness is one of the essentials of the sub-conscious faculty; and it is not clearness of the latter, but of the conscious faculty, giving it the power to determine what transpires in the general brain. A young man, who attended medical lectures, complained to the author of an inability to clearly catch the thoughts of the lecturers. We suggested that he take a course of training in the art of thought transference which deals directly with this trouble, and seeks, first of all, to clear the mind. He did this; and, in a few months, declared that his trouble had entirely disappeared, and that, more than this, he was able to catch the thoughts of the lecturers even before they were uttered in words. Among the first precautions in the course of thought transference, was this chapter's lesson, that the sensational press must be avoided, and he obeyed it to the letter. In another case, a young man neglected to apply this lesson and made *no progress whatever* in thought transference or in clearing the mind.

You are advised to commence at once this course of self-denial and follow it as a method of training. If you have, con-

stitutionally, a mud mind, you cannot give up your gossip sheet; you will not give it up; you will scout at the idea as absurd; and you will go on paying tribute and homage to the men who sell you sensation and lies for the mere purpose of making money. Of course this book will be of little value to you.

Nothing in this chapter need deter you from reading a clean sheet for the mere purpose of being informed, but you will have to look long and far to find one. As a rule there is one such paper in each of the large cities, but this rule has too many exceptions to be taken seriously. Papers with big scare heads and headlines are sensational without exception; these announcements are not for regular readers, but to catch the eye of mud minds who float from sheet to sheet.

No better task could be assigned you than to make your selection of one clean paper and take that, always discarding others; and exerting a wholesome influence over your acquaintances in the same direction.

CHAPTER XLV

HABITS OF ACTION

FIFTH COURSE OF PRACTICE IN THOUGHT TRANSFERENCE

LET US take a further advance. Our next step is general in its nature, but it brings us closer to the main work of this training. We are preparing the ground. It is not possible to build a noble structure unless the utmost care is taken to find suitable and solid foundation. It is true that some soil is a natural place for the future great building; and little preparation is needed. If the mind be healthy, magnetic and clear, the greater elements of good condition are already obtained; and the next essential may be at once considered. In other places, where the mud is deep, a long and laborious preparation is required.

With the present chapter we end one stage of our work, including health, temperament, magnetism, clearness and vitality. The method will then change to more practical and specific training.

A vital brain cannot help being an active brain. The dead sleep. The vital move. Of sluggishness there are born stupidity, lack of health, lack of magnetism, lack of clearness. The person who most fears an active brain lacks merely the brain capacity to be active. Health goes with action, and action inspires fullness of life. Mud minds are active, but only in the sense that a cess-pool, receiving its daily inflow, may be termed active.

True action is the result of habit, formed little by little and day by day; not all at once, nor in the spurt of sudden enthusiasm. Mental action does not consist of reading, any more than physical action consists of being rocked by the wind in a hammock; growth and strength are not so acquired. Read-

ing may, however, be productive of brain activity, especially if it presents any difficulty, any matter hard to understand, any problem or obscurity, any tax on the memory. If it is merely a running series of events connected into a story, so as to appeal to the curiosity, then reading is not a means of training the mind.

It is possible to suggest many ways of developing habits of action; and among them the following are of chief value:

1. *Thinking in reading.* This consists of two steps: First, reading a sentence, then closing the book, and repeating aloud the ideas, not the language; second, reading a sentence and repeating mentally, as though aloud, the ideas, not the language. This little bit of practice is very difficult at first, but soon awakens the habit of quickly catching the thought, and often more than the thought. *It is close to the sub-conscious faculty,* as may be discovered by a very limited number of trials, if the suggestions of the four preceding chapters have been adopted. A larger variation consists of reading a whole page, shutting the book and recalling as many of the ideas as possible. The difference between this and memorizing is that the latter recalls the words, and this the ideas.

2. *Reading between the lines.* However the phrase may be taken, the intended use of it here is this: What prompted the thought? Take as an example the following lines:

> "Breathes there a man with soul so dead
> Who never to himself hath said,
> This is my own, my native land."

If we read between the lines, we analyze as follows: Why did the poet use the word *breathes?* Could not some other word be as well applied? By *man* does he intend to exclude woman? How can the soul be dead, If dead, how can it be deader, or *so* dead? Does soul mean something else? Is it a virtue to talk to one's self? Is one's native land so much a subject of pride?

Take one hundred illustrations of this practice, read very exhaustively and critically between the lines, and you will find

all study-reading, that is all careful reading, putting on a new interest. Then comes into play the great law of reaction. Your probing of the thoughts of a great originator will throw your mind into something of the same state of thought and feeling that prompted the origin of the lines: and thus you are closer still to the sub-conscious condition.

3. *Speedy thinking.* This is a repetition of the two preceding suggestions, in which each exercise is repeated a number of times with more readiness than before, until the results may be obtained with considerable speed.

4. *Stimulating the mind.* The most healthful operation of which the brain is capable is the stimulating process. It is but a hurrying of one's thought; beginning at the outset of the sentence and rushing mentally through to the end of the intended thought, anticipating the words some distance in advance. It is the secret of cautious conversation, for it enables the talker to see clear through to the end of the sentence, everything to be uttered; to know, as it were, how it will sound. It is the secret of spontaneous or extempore speaking, for it supplies the orator with the full thought and ideas in advance of utterance, and arranges them for his discretionary use. The exact nature of this practice is not easily made clear; but, once understood, is readily adopted. Men and women of clear judgment make use of it almost instinctively. Success comes sooner to the clear, careful speaker and thinker. The practice is simply this: When you are beginning a sentence, written or spoken, stop in the early part of it, and utter aloud the ideas or words clear through to the end. When you can do this easily, which will require some time in certain cases, then confine the practice to similar work, but silently. The third step is to adopt this habit of action at all times, as a part of your life.

5. *The acquisition of ideas.* This is a part of the universal education of life, for it is the one sole cause of the unfolding of the brain and developing the mind. The intelligent child indulges in it, and grows to know more of the world than many others of less mental activity. It must have been the source of power in such transcendent geniuses as Shakespeare

and Webster, whose lofty attainments were the blossoms of the sub-conscious faculty.

The habit is best formed by catching some idea each day about which you know but little, and making a persistent effort to learn all you can of it. As an example, suppose you never knew why the letters "ss" are used in court documents; a little inquiry may lead to information concerning the meaning and reason of use, and a little later you may find that the information is all wrong; each well educated lawyer may explain it in a different way; the dictionary may show a lamentable ignorance of its meaning; and in time, you will have learned many things that are new to you; although the purpose of your practice is to acquire habits of action rather than mere knowledge.

6. *Definitions.* Among the best of the simple exercises, is the habit of accumulating all the definitions possible; reaching, if you can, ten thousand words. This is a healthful stimulation of the brain.

Brain substance is of two kinds: *a*—Gray ganglionic, or cellular nerve tissue. *b*—White commissural, or fibrous nerve tissue.

The brain of birds is smooth.

The brain of the lower order of mammals is smooth, or nearly so; having few, if any, convolutions.

In ascending the scale of intelligence in animals the cerebrum, or thinking part of the brain, becomes larger, and the convolutions increase in number and in depth.

In man the convolutions are by far the most numerous, some of the folds being separated by fissures an inch or more in depth.

In undeveloped brains, as of idiots, the convolutions are few and shallow, or absent.

In infancy and in old age the convolutions are less marked; but when the mental powers are at their height the convolutions are larger and more numerous.

A convolution of the brain represents an enormous increase in quantity of gray matter; some of the folds containing three layers of gray matter with three layers of white.

The indentures, folds, fissures, or gyri of the brain, known as convolutions, represent thought.

The gray matter is either deposited by the activity of the brain during thought, or else is furnished by Nature as a means of producing thought.

If the latter proposition is true, to the entire exclusion of the former, then great minds are inherited, or are furnished by Nature. If the former proposition is true, to the entire exclusion of the latter, then all mental greatness is the result of growth and development, stimulated by surrounding circumstances and inherent impulses.

We hold that much of the gray matter is deposited by the activity of the brain.

CHAPTER XLVI

EASY STEPS IN PRACTICE

SIXTH COURSE OF PRACTICE IN THOUGHT TRANSFERENCE

GRADUALLY departing from the methods of the five chapters next preceding, our plan of training assumes a more direct application of the principles underlying the acquisition of this power. Before us, in the present chapter, are a few of the easy steps, so plainly and simply stated that every person may comprehend them and undertake their practice.

Among the habits of instinctive thought readers is that which prompts them to desire to fill out an incomplete sentence. We see examples of it in daily life. One commences a remark and soon is at a loss for the word, not through ignorance nor forgetfulness, but mere hesitation of the mind. By careful examination of this condition, it has been found that the word needed was known to the speaker, even when the sentence was begun, but that the person addressed had caught, while listening, the very idea to be uttered; and this quick action of the listener's mind had caused the hesitation of the other. Who has not experienced this many times? It occurs only when some person present has a desire to go on and finish a sentence begun by another.

Taking this common occurrence and familiar experience as a basis for further study and practice, we find an enlargement of it to be valuable in stimulating the sub-conscious faculty. All persons should be willing to begin with little steps and progress from them to the more difficult. In this spirit we present a few sentences to be read aloud; the word omitted, to be supplied by you.

1. "I was quite well yesterday but do not feel so well——."

2. "Some persons never tell a lie; others are not to be——."

3. "I will not leave the house to-day under any ——."

4. "He is too lazy to ——."

5. "Is that light too bright for your ——?"

6. "This candy makes my —— ache."

In the first example supply a word of five letters; or, instead, two words, one of four and the other of seven letters. In the second supply a word of eight letters or one of seven letters. In the third supply a word of thirteen letters, or one of ten letters. Supply the others as you think best.

All this is easy. Now change the nature of the practice somewhat. If you are rigidly following the suggestions of the five chapters next preceding this, especially of Chapter forty-four, and have thus paved the way for further progress, the next steps may be undertaken. Copy the following sentences on a separate piece of paper, omitting the words in italics. Lay it aside for a few minutes, then read from your copy and supply the words. Make no attempt to memorize them.

7. "They charged upon the *enemy.*"

8. "He rushed forward at full *speed.*"

9. "The grass is growing *green.*"

10. "Spring has come at *last.*"

11. "Let me take you by the *hand.*"

12. "I wish to glance in your *eyes.*"

13. "The boy will some day be a *man.*"

14. "Life is full of joys and *sorrows.*"

The foregoing are so easy that you may not place sufficient importance upon the action of thought they are intended to arouse. If there is the slightest hitch, the whole set, commencing with No. 1, should be gone over, until all are said smoothly and readily. Then the following more difficult quotations may be attempted; pursuing the same plan:

15. "Above all things be *brave.*"

16. "Knowledge will achieve many a *victory.*"

17. "Only fools believe what they read in *newspapers.*"

18. "Man has but one life to *live.*"

19. "Keep off the *grass.*"
20. "He has spilled the *ink.*"

Of these only two are easy; the others present an element of difficulty that will be discovered in practice.

If there is the slightest hesitation in three repetitions, the whole set, beginning at No. 1, should be gone over, the purpose being to throw the mind into an activity of great clearness. Then a list of still more difficult sentences may be undertaken.

21. "I wish my *knife.*"
22. "Give me that *hat.*"
23. "Have you finished your *tour?*"
24. "Let me *see.*"
25. "Will the bottle of ink *sink?*"
26. "It was tied at last *fast.*"
27. "Somebody has found, I am told, *gold.*"
28. "He gave his daughter *water.*"
29. "They have a pound of golden fleece *apiece.*"
30. "He painted the rack *black.*"

A still more difficult task is found in the selection of similar sentences by some acquaintance, who is to read them aloud; you to have had no previous intimation of what they are; the final word is not to be read to you, but to be guessed or caught from the mind of the other. The exercise will be more satisfactory if you are assisted by some person who is engaged in this study.

Every help possible should be accepted. The long struggle to arrive at the proper word is useless. Thought transference, to be useful, must come in a flash. While guessing is allowable for a while, it is only used as a stepping stone. Class work is very pretty, in this line of experiment; not more than twenty being allowed to participate. Let one select ten or more sentences, write them down, look at them, and read aloud, one at a time, omitting the last word. Let the members of the class arrange themselves in line, all sitting; let each in turn attempt to find the word, allowing all the time desired, as the thought of a limit will turn the mind away; it must be free. The pupil at the head will make the effort to supply the word; if success-

ful, the reader or teacher will ask the others their opinion, all together, of the correctness of the answer; if the pupil is wrong, a like inquiry will be made; no one knowing who is right or wrong, until all have had an opportunity of going on record. Then the second pupil will have the second sentence, which will be dealt with accordingly. The ten or more sentences, or one sentence for each pupil, will be used up; then the records examined, and the pupil who has succeeded in supplying the correct word the greatest number of times will win the class honor.

CHAPTER XLVII

ANTICIPATING THE THOUGHTS OF OTHERS

SEVENTH COURSE OF PRACTICE IN THOUGHT TRANSFERENCE

THIS LESSON brings us into a closer study of our art, for we are now to try to take thoughts from the minds of others before they are fully uttered. To be sure, this occurs every day in almost all lives, but it is also true that thought transference is a daily occurrence in almost all lives.

We are now to attempt the feat of consciously anticipating the thoughts of others, and there are but two ways of direct practice; one is single and the other double. Single practice consists of one person listening to another who is not supposed to know of the fact; and, following a sentence along, catching a thought being approached and thinking it out before it is uttered. This has been done by thousands of people who have made the effort to do so, as a means of practice, and is constantly being done involuntarily by nearly every active clear mind.

The best opportunity for such practice is when a slow speaker hesitates. We have often heard persons in a lecture hall finish sentences which slow talkers did not hurry fast enough to bring to an end. No better examples of ordinary thought transference need be looked for. One instance impressed us as remarkable, although a large number have been called to our attention. A speaker was struggling through a long talk, somewhat as follows: "Let me present another view of this—question—and"— "And I'll detain you no longer," said a voice in front of us, loud enough to be heard some seats

away—"and I'll detain you no longer," said the speaker. "I have travelled around the globe, thanks be to the generosity of a dear friend, long since"—"Long since departed from earth," said the voice in front—"long since gone from earth," finished the speaker. It will be seen that the thought is the same although one word is different.—"And in the course of all my travels I have been"—"Impressed with one great fact in human nature," said the voice—"impressed with this great fact in humanity," said the speaker. And so on.

In conversation we have heard the following sentences intercepted:

"How very well Mr. Y. is looking! He has—"

"Yes, he has been away for his health."

"I understand so; but did you see him before he went away? He was very much—"

"That is so, he was quite out of health. I saw him frequently."

"By the way, have you seen—"

"Mr. Wilson? No, have you?"

"Oh, yes. You know—"

"Wilson's son was injured in a runaway. It was dreadful."

"Where was he at the time? I understand he was away from college, but—"

"They say he was off on a lark."

"Do you imagine—?"

"Oh, no, I am sure the boy does not drink. I heard so, but cannot believe it."

And so on; the second person catching every thought as clearly as if it had been uttered. The faculty was not confined to this first person alone, for the thought reader was in the habit of anticipating all others with whom conversation was held, who had the slightest lack of fluency. The ability to do this is of untold value and should be cultivated to the highest degree, for it grows rapidly by practice.

The single work can be put into use every day in conversation or in listening to talkers or speakers. If you are

careful to follow the suggestions of the preceding chapters, you will soon find the power starting; and, once started, it leaps ahead to a fine degree of development. It is quite useless to attempt it if you start at this chapter, for there is much preparation necessary under the provisions of the chapters that precede this.

Double practice in anticipating the thoughts of others consists in the aid of an acquaintance who will endeavor to make an address to you as an imaginary audience; or, better still, who will compose a letter aloud. The latter practice is very satisfactory, and has been the means of advancing rapidly and strongly in the art of thought reading. Assuming that you are not in too much of a hurry, but are willing to devote time and attention to the requirements of the last six chapters; and also assuming that you have secured the services of a mutual student who is pursuing this course with you, and who has a temperament guide as provided in the early pages of this volume; you will find that remarkable results are quickly obtained by double practice under this chapter, especially if letter writing be undertaken. Of course it is not to be supposed that you will become at once a full fledged thought reader; that is left to the later work; but you will certainly satisfy yourself that you have power in this direction, and that it is normal, which is the best of all.

Double practice in letter writing is highly interesting to two persons, but much more so to a company of ten or twenty, provided all are interested in this study and really desire to investigate its power. While making the effort to progress, it is well not to admit any persons to your practice or to the class, unless they are actual students, for their uncertain interest will detract from the search of your own mind. This does not hold true after you have obtained the desired end, for you are then supposed to counteract any and all minds that are worth reading, but during practice no obstacle should be thrown in the way.

It is not probable that at first you will catch all, or half, or one fourth of the thoughts ahead of their utterance; for

your work is not by any means ended. If you catch *one* thought by anticipation in the first few trials, it will be a victory. The friend who aids is supposed to be writing a letter to some one absent. The first sentence is to be half written and read aloud as it is being written, *but the complete sentence must be present in the mind of the writer.* It is not a good idea to read from an article, for the mind may wander away during the reading and the student would lose trace of it. Let the sentence of the letter be commonplace, as there is nothing gained by seeking to puzzle or obscure the mind; think each sentence out fully before writing it; write part of it, uttering the words aloud as they are read; then pause: it is here that, in a class of a number of students, several would soon learn to anticipate the thought. The practice, if done with full care, is very satisfactory.

CHAPTER XLVIII

RESTORING LOST THOUGHTS

EIGHTH COURSE OF PRACTICE IN THOUGHT TRANSFERENCE

ANOTHER method of developing the clearness of the mind and aiding the student in the onward march toward the sub-conscious faculty, is that which ransacks the brain, hunting for thoughts that have been stowed away and lost. This is based on the theory of some years ago, now established as a fact, that all brain impressions resulting in thought are relegated to, and become a part of, the sub-conscious mind. The study of this operation is decidedly interesting.

Victor Hugo, along with thousands of others, believed that he had lived on earth before. "My inner mind tells me so, but my memory fails to recall it; yet this is not surprising, for I do not remember many of the occurrences of a few years ago and none of my early infancy." Regardless of the correctness or falseness of his belief, it is quite certain that events of this life, coming to us in thoughts, are laid away in the inner mind; and the only obstacle is the difficulty of getting at that mind.

The study and practice of this chapter have been objected to, because they may be extended into so great a scope of experiment; but the fault is with Nature, not with us. We might carry the objection farther: the practice of delving into the mind for lost thoughts is capable of no limit; it grows by using; and is stimulated by its own exercise; it begins slowly at first, goes deeply into the store-house of thought after a

while, and at length reaches into realms of amazing fruitage. It can safely be said there is no study and no practice so fascinating as this.

What is it? It is divided into several stages:

First, restoring lost thoughts of the immediate present.

Second, restoring lost thoughts of the immediate past.

Third, restoring lost thoughts of the remote past.

Fourth, groping into the haze of far away time.

A number of students and experimenters have followed out these steps, even going into the fourth and most difficult; but for the purposes of this study, as far as the present volume is concerned, the first step is sufficient. It serves two ends; it starts the mental impulse necessary for the other steps; it enables the pupil to train the mind to a clearness and acuteness required for the study of thought transference. In either case it is closely allied to the sub-conscious faculty; it is even a part of that power.

We will therefore consider the first step only—restoring lost thoughts of the immediate present. A lost thought is an impression or an idea laid away and forgotten; it is not lost in fact, for that is considered impossible. Under this head are many interesting experiments and exercises, chief among which are the following:

1. *Single practice.* This is done alone, as far as aid in restoration is concerned. It is not difficult. At night, sit by a table, with pen and paper at hand, and write down the names of all the persons with whom you have talked, or else of the chief things you have done during the day. When these are all written out, separate them by re-writing, and be sure you get them all in their proper order of occurrence. There should be not less than six. Having done this, make an effort to recall some of the matters you thought about during the *intervals*. This must be understood exactly. If you have talked with six different persons in one day, write down their names, at random, then re-write in the order in which you saw them. Between their names are the spaces to represent intervals. In these spaces write any or every thought that can be recalled,

and the matters that passed through your mind. Here is an example:

Smith, Brown, Jones, Williams, Wilson, Bayley. Re-written in order of time:

1. Jones.
2. Williams.
3. Bayley.
4. Smith.
5. Wilson.
6. Brown.

It is supposed there is a space of two inches between each name.

What time did you see Jones? Where? How did you happen to meet Williams? When? Where? What did you do in the meantime? What matters claimed your attention? What were some of your thoughts? If you can recall nothing of this interval pass on to the next. The whole exercise may be done in a few minutes, the first few efforts being the hardest and longest of all. If you spend a half hour the first night or two, and five minutes each night thereafter, you will find it a great stimulus to the sub-conscious mind.

2. Another method of single practice. At any time when you are engaged in deep thought, as in planning or worrying, take a paper and write down all the chief incidents of the thought; then supply, in intervals, the intervening thoughts.

3. Double practice. Form a student's friendship with some person who is engaged in this study, and who has an Individual Temperament, or guide to nerve condition, as stated in the early pages of this book. Meet some evening, or at any convenient time. Read from a book aloud by turn, one reading, the other listening. Let the reader continue until at least six prominent facts have been stated in the text; then let the listener recall aloud the six facts, or any six out of a larger number; all the time the reader must think of these facts and thus throw the action of one mind into the effort of the other. When this is done, and not until six prominent facts have been recalled, let the listener, as well as the reader, write them down, leaving spaces for intervals. In all these spaces any interven-

ing lesser thoughts are to be noted. The purpose is to establish the action of con-current thinking.

The last exercise sooner or later develops into actual and accurate thought reading. In some cases the time required is but a few days; and in the average cases, a few weeks. We advise all students to follow the entire system to the end of this book; but we have known a number of persons, not one of whom ever claimed to be thought readers, to acquire the art by pursuing the method of this chapter, aided only by Chapter forty-four.

The main advantage is the great stimulus received by this faculty; and, after this is secured, the deeper steps may be taken. Thoughts of the immediate past, and further away, are recalled with surprising ease; and the inner mind seems to be in a condition of healthful and vigorous supremacy.

CHAPTER XLIX

ABSORPTION OF THOUGHT

NINTH COURSE OF PRACTICE IN THOUGHT TRANSFERENCE

RIGHT at this point our plan of procedure may be said to embrace two methods; we have selected such plans of action as have been used with success in individual cases; and we have amalgamated them together under a system of logical sequence, each step securing what has gone before and adding greater strength in so doing.

Presuming the student to be of a student-like disposition, not a restless rambler, and that all the lessons of this book have been conscientiously studied, not skimmed over, we find the next logical step to be that of pinning or nailing the mind; and it is an important step, although it deals directly with the conscious faculty alone. If, on the other hand, this volume has been regarded as a mere piece of reading, requiring no study, or it has been studied without system or concentration of thought, no progress will be made, and the restless persons will soon conclude that they, at least, are incapable of acquiring this art.

To pin the mind is to get hold of it, as it were; and, in order to get hold of it, there must be a control at first of its conscious function. When this is secured, it becomes an easy matter to swing it away from its conscious function, thereby opening up the sub-conscious faculty. This process should be clearly understood; it is too important to disregard or treat slightingly.

Let the position be re-stated. As will be seen later in the chapter entitled, "CODE OF THOUGHT READING," there are two functions of every normal, healthy, well developed brain; one is the conscious mind, the other the sub-conscious. When the

latter is in control, the former is in abeyance; the two cannot be supreme at the same time, but they may engage in alternate periods of control. Thus the conscious mind may, all day long, be master of the brain; and, in one brief second, the sub-conscious mind may become master, in that time seeing or hearing something of the most stupendous importance, something vital to one's interests or to life itself. In great flights of eloquence, in composition of music, in the work-moments of the poet, in the day-dream of the artist, the sub-conscious faculty may be, and often is, in control for hours; and the person is lost to world and friends for the time being.

Mastery of the brain is reactive. The conscious mind is almost always in control, but it controls the brain and is not controlled by the ego or personality of the individual. In other words, our conscious mind is a wanderer. It goes about from thought to thought, from place to place, hither and thither, where it wills, where it pleases. Such a condition is a close approach to the mud mind. Let us hope you have not such misfortune as stated in Chapter forty-four; or, if you are partly addicted to this fault, you sincerely intend to overcome it. We will help you; this chapter will help you. First, you are to obtain control of the conscious mind by this process known as absorption of thought; second, you are to strictly adhere to the admonitions of Chapter forty-four and its preceding and succeeding chapters.

Absorption of thought is performed in several ways, but the principle is always the same. Mind control is gained by act of the will. The best opportunity is always the simplest. It consists of listening to a remark and holding on to the thought from beginning to end, without loss of the smallest fragment of an idea. If the remark be short the exercise amounts to nothing; but if, in conversation, some person has much to say, and it is not difficult to find such a case, you are put to a very good test to hold to everything said and lose no part of an idea. Very few are able to do this without practice and some require considerable practice. We have all heard of those refined ladies and gentlemen in every city and town who are termed

"good listeners"; they hear all you have to say; they do not interrupt; when a pause comes they supply an idea or two of approval, and you do practically all the talking. It is not at all likely that they *hear* all they listen to, but they appear to, and that satisfies the requirements of social refinement. Some persons have a blank look while being talked to, and when a pause comes they wake up with a "what?"

The benefits of the study of thought transference appear in every step of the way. It is said of it that there is not a single lesson or exercise that does not improve the mind, the manners, and the culture of the body, and add something to the useful qualifications of life. Here is one of the best illustrations of this claim. The art of good listening is almost a lost one; and it is a very useful acquisition. Mind wandering is evidence of some weakness of the brain; it has degrees from slight to serious; the attention cannot easily be held; it flies from thing to thing and place to place. Attend church service almost any Sunday in the year and observe the faces of those who are supposed to be listening to the sermon; all eyes may be turned on the pastor, but some minds are studying styles, some thinking of to-morrow, and others of every thing that may drift their way.

Absorption of thought, strange to say, is most readily acquired by trying to follow a sermon. This is accounted for on the ground that the preacher does not try to amuse or interest, as do lecturers and entertainers. He seeks to advise, to lead, to convince. Those who attend church do so as a duty or out of respect for the day. All the influences tend to making attention more difficult than under any other circumstances; and, because of this difficulty, it is a greater test to completely absorb a sermon than anything else. It is done by will power, a faculty easily acquired by a person of character. As soon as the sermon begins, let the mind take in and digest each thought, each idea, without a second's abstraction. Several successive Sundays should be devoted to this practice. It is not a wrong use of the day, but the most commendable of all methods of employing it.

After a few weeks the power of controlling the conscious mind will have been acquired, and, by reaction common to all acts of nature, this same mind thus held in mastery may be laid aside, either for repose or in subjection to the sub-conscious faculty. All great minds have been able to pass to sleep or sub-consciousness, as has often been attested in biography. The generals of the great wars, the poets, orators, authors, scientists and philosophers could lay aside the conscious mind at will, and lie down to sleep; or could pass to the nobler estate with equal ease. The test is considered perfect in this study when ten sermons on ten consecutive Sundays can be completely absorbed.

CHAPTER L

ANALYSIS OF A THOUGHT IN PROGRESS

TENTH COURSE OF PRACTICE IN THOUGHT TRANSFERENCE

THERE is a great difference between a thought in progress from one mind to another, and a train of thought. In a previous chapter reference was made to this difference, and it is involved in *Law 5* of the Code.

Let us imagine that you are seated by yourself or with others, but without special attention being given to any subject. Your thoughts are at ease. What to do, what to think about, what to plan, may be the nearest to any mental occupation in your condition. Suddenly it occurs to you that a certain thing requires attention. If this comes spontaneously, it is certain evidence of thought transference; and it is worth your while to ascertain how the subject was introduced to the mind. It may be that these occurrences are daily in your life; if so, are they the results of trains of thought, or are they transmissions? If the latter, who is sending them to you? The rule is a clear one, and has no exceptions; if the thought came spontaneously it was a transmission from another mind; if it did not come spontaneously it was the result of a train of thought. The latter is a species of mind wandering, and evidence of mental weakness, when it occurs involuntarily, or of itself; and, when voluntary, it is the effort of hard thinking. Not only is it important to learn which, but at this stage it becomes an imperative duty.

As an illustration of the difference, a student relates the following instance in his own experience: He was lying on the grass in the shade of a sugar maple, thinking of nothing in

particular. His mind came to inquire how he could spend the day; a novel was suggested; what author? Certain writers produced only trash; why did they not aim higher? Would the publishers not pay more for better literature? Did authors receive much? Were publishers in the habit of defrauding them out of their manuscripts? He once sent a story to a publisher, about two years ago; never heard from it; never would. In that day's mail a letter was received from the publisher. The person in question had not given the matter a thought for many months. He was more than surprised to hear from it on the first and only day in that year on which his mind had recurred to it, and he naturally concluded that it was a case of thought transference. Was it? Nothing could be more natural than wishing to read something in his moments of idleness; and from this natural start, he was led, step by step, to the old matter. The case is a strong one, and for that reason it is presented as an example of the ease with which the two conditions may be confounded.

The same student had another case as follows: He was lying on the grass in an idle mood, not knowing what to do to entertain himself. He thought of a good novel. He thought that Robert Louis Stevenson was dead. News to that effect came afterwards; but he told his impression to several acquaintances long before the wires brought the news. It was a clear case of transference. Why he should receive it he did not know. Who was there interested in sending him this mental telegram? It was afterwards explained that a friend of his, thousands of miles away, learned of the death, knew he admired his works, and wondered how the news would affect him.

Another person wished to go to Europe, but had not the money necessary to pay the expenses of the trip. He wished to contrive some method of getting it. How could he earn it? What could he do? Would the company accept his services as secretary, or clerk, or something of the kind? If not, would his cousin advance him some money? But, if he did, how could he repay him? What business or occupation could he find?

Why not try? He would inquire? Just then a man came along, a friend of the family, and he asked him, and obtained an excellent situation. The merchant said: "I never thought you cared for a place, and I should not have asked you if you wanted it. As it is, there are several who would be glad to have it; and you may consider yourself lucky." The young man deemed the matter a case of thought transference, but analysis shows it to be a result obtained by a train of thought in the process of hard thinking. It was not mind wandering; and led to fortunate results.

The foregoing examples are three: first, a mere train of thought in a case of mind wandering; second, a clear, sharp case of thought transference; third, a train of thought in a case of hard thinking.

An excellent plan whereby you may detect transmissions is to note down in writing, in a book carried for the purpose, every strong thought that may come to you; having done this, then inquire how you came by it. In a very short time you will learn to recognize the difference between a train and a spontaneous thought. Sometimes the former may appear to be the latter, through your own lack of memory. Such a lapse was recently called to our attention. A man was crossing a field, and something told him, as he says, "very distinctly, almost out loud," that he had dropped his purse at the fence some distance back and that somebody was coming along who would take it. He believed this to be a case of transmission; but, on being questioned, he admitted that he had been to the store, had paid for some articles, and put the purse back in his pocket. As he was crossing the field he says the thought came to him suddenly; but a few questions established the facts that he looked into his basket to review what he had purchased; then to see if they were all there; then thought of the prices; thought they were too high; but had plenty of money left in his purse; it was in his pocket; he could hear it jingle; no; yet he had heard it jingle until he passed the fence; since then he had paid no attention; perhaps he had dropped the purse in the act of crossing the fence; to be sure he had; and somebody else was after

it. He went back in time to save it from the hands of a tramp. There was nothing but a train of thought, although he believes it to be a transmission.

It is excellent and healthful mental practice to analyze, in this way, all thoughts that come to the mind. A pencil and small book should be the inseparable companions of the student. Note any sudden thought; if it can withstand analysis of this kind, it is certainly a genuine case of transmission. The next step is to find who sent it, when and why. This can be done only by inquiry, but hundreds of cases have been followed and reported.

CHAPTER LI

RELATION OF LIP READING TO THOUGHT TRANSFERENCE

ELEVENTH COURSE OF TRAINING IN THOUGHT TRANSFERENCE

NO ONE will go so far as to claim that the use of the lips is of itself anything more than ordinary transmission through a regular channel, even when silently made; yet the proof is ample that deaf persons receive more than the action of the lips is able to convey. A blind person may be taught to read raised letters by touching them with the sensitive surface of the fingers. This is purely mechanical, and is the same to the blind that blocks shaped in the forms of letters would be to a person blindfolded; they are easily distinguished by feeling them. Yet we have seen a blind person recognize the denomination of a bank bill by feeling the surface of the paper; he could readily tell a $1, a $2, a $5 or a $10 bill; and it is probable that this may be accounted for in the same way; the ink causing a slight rising of the letters; although the nerves of touch must be very sensitive to recognize them.

On the other hand, some of the results of lip reading cannot be so explained; and there are two reasons for this. In the first place, the lips express less than one-half of all the vowels and consonants, and represent sounds in vowels rather than letters; while every letter is felt in the touch of the fingers. In the second place, experiments prove that thought transference may be taught by using lip reading as a stepping stone; a blend, as it were, of the two channels of communication, ordinary and extraordinary.

The lips are used in shaping certain vowels, as follows: round vowels, in sounds rather than in letters;—oo, as in boot, requiring a close round aperture; oo, as in book, a slightly enlarged round aperture; o, as in bone, a still larger; o, as in ore, a still larger; o, as in not, larger; then there are flat vowels, in sounds rather than in letters:—ee, as in meet, being the closest flat position of the lips; i, as in mit, almost as close and flat; a, as in mate, more open, but flat; e, as in met, still more open; a, as in mat, more open, yet flat; a, as in dance, more open; and a, as in father, still more; u, as in up; and er, as in her; constitute all the simple vowels. The doubles are: i, as in mite; ou, as in out; and oi, as in oil.

Let us imagine that you are in class. A teacher, or some other person, pronounces silently, but with full lip action, the three words, one after the other, telling you in advance that these three will be used:

OIL. OWL. ISLE.

Any friend may help you. The words should be repeated as follows: "Now I am about to pronounce silently one of the three words, oil, owl, isle. I first repeat them aloud in order that you may know them. I will now repeat them silently, and you must determine, by watching the action of my lips, which of the three I pronounce." They should then be given in this order, one at a time: Owl, isle, owl, oil, isle, oil, isle, isle, isle, oil, owl, isle, owl, owl, owl, owl, owl, owl, oil; after which the teacher or friend may vary the order at will. The next step is to add three more words, announcing them aloud in advance; and these six will appear:

AT. EAT. ARM. OIL. OWL. ISLE.

As each is then pronounced silently, you should be asked to name aloud the particular one used. Thus: "I told you aloud the six words I intended to use. I will now pronounce silently one of them—*at;* now tell by my lip action which of the six I used. Here is another—*eat;* what word do you say I used?" And so on, one by one; adopting the following order: Eat, at, arm, arm, at, at, eat, at, eat, at, at, at, at, arm, eat, eat, at,

arm, isle, at, isle, arm, isle, at, isle, eat, oil, isle, owl, isle, owl, eat, oil, arm, oil, oil, arm, at, eat, isle, owl, after which they may be varied at will.

When you can tell each word without the slightest hesitation, the group should be enlarged, as follows: Ate, ale, aim, eat, eel, eaves, at, apt, asp, arm, are, isle, idea, owl, out; oil, oyster. If you are able to detect all these in five or even ten rehearsals, you may be regarded as progressive. At first, a list of the words to be used may be before you for reference, but it may be withdrawn after a while.

The next list is more difficult. It should not be undertaken out of its order; nor should the others, no matter how easy they may seem, for it is practice, rather than ease of accomplishment, that you most need. In pronouncing these, adopt the same tactics as in the preceding lists:

Boot, book, boom, boat, both, bold, butcher, bore, ball, blame, far, fame, fall, fry, thee, thump.

As a test of how much may be read without full aid, it would be well to call the list over once aloud and slowly; then use only silent pronouncing.

The most difficult test is now to be applied. After the preceding lists of words have been repeated on as many different days as there are words, and no hesitation has occurred finally, it is then allowable to use the test list, which is as follows:

Bite, fife, fat, pump, pill, all, oh, jump, jig, mate, maim, cheese.

Here are twelve words, most of which are quite difficult. They should be pronounced silently to you, at a time when you have not recently reviewed them, and you should be compelled to detect every word, even if it requires many efforts. This being accomplished, you are then ready for the general practice of lip reading. It will be seen that the exercises so far relate only to words, and tend chiefly to train the eye to great accuracy; nor is there anything more valuable than the study of words, sentences and thoughts from the lips of others. It is a part of the practical lessons of life and should be taught

in every public school, aside from all considerations of its use in the art of thought transference.

We once witnessed a teacher and pupil in a very interesting exercise. They were sitting about ten or twelve feet apart, the teacher pronouncing silently words, short sentences and long sentences; and the pupil repeating them aloud, almost as rapidly as if they had been heard. The words and sentences were selected from a larger number that had never before been given to the pupil. We asked what this all meant; and the teacher, an old man, said it was an old secret method of instruction designed to train the mind to read the thoughts of another mind. To prove what progress had been made, he used any sentence we would write down, and gave the silent lip action of the first part of the sentence, *thinking* only the remaining portion; and the pupil would state the entire thought aloud. This seemed amazing, as some of the sentences were quite original. We asked if the pupil had possessed any such power before the lessons began, and both said "No." We then asked what other methods were employed, as we were known to be interested in the study; and the teacher said: "The pupil is told how to keep the mind clear and bright in daily life."

No better advice can be given in closing this chapter than to pursue the plan of exercising referred to in the incident of the old man and his pupil. But even this practice will be useless if the preceding chapters are ignored. The theory is that the habit of lip-reading develops acuteness of mind, and leads to the sub-conscious faculty, and this alone accounts for the wonderful power displayed by deaf persons.

CHAPTER LII

RELATION OF FACIAL EXPRESSION TO THOUGHT TRANSFERENCE

TWELFTH COURSE OF PRACTICE IN THOUGHT TRANSFERENCE

FACIAL EXPRESSION is supposed to be the mirror of the heart, rather than of the mind; to reflect feelings, emotions and passions, rather than thoughts and ideas. Even if this be so, it is but a division of the process of development, for all thoughts are the outgrowth of feelings, and feelings are inspired by passions and emotions. Hunger is the first of all vital experiences. Next comes disappointment, the first of the dark feelings, causing the corners of the mouth to drop in discontent—a universal expression the world over. When this emotion is present the entire face lengthens, and people say, "You are not happy. You have a long face;" and so the remark has become common, "You are down in the mouth."

The question is, how much of this is thought? It certainly accompanies thought; and, as the human mind is created for expedients, it must originate thoughts, and many of them. A thought may be an unworded idea, as discontent must be regarded. The first experience leads to this; then comes resolution, and the lips are held firmly together. To this there is no exception. Perhaps it may be said of facial expression that it is incapable of having exceptions, notwithstanding the great variety of its changes. A combination is soon formed; the discontent of the lowered corners of the mouth is accompanied by firm set lips, showing a resolve to make that discontent noticeable and to overcome the condition that gave rise to it. When resolve is weakened by the prospect of loss or prolonged

delay, firmness changes to weakness and the muscles of the mouth relax. This, accompanied by the lowered corners, represents discontent plus weakness; or the corners of the mouth down, and the lips relaxed. All grief is told in the face by parted lips lowered, and the shades of suffering are but variations of this expression. Another change may be added, and that is one common to all life from earliest infancy to age,—surprise. When the mind is astonished the mouth opens, depending in part on the degree of suddenness, and in part on the voluntary control of the face. Add to the open mouth of surprise, the lowered corners of dislike, which is akin to discontent, and the result is horror.

Let the corners of the mouth become level, which in normal conditions indicates calmness, and it is always true that the mind is calm. A pleasant thought always changes the mouth to an upward tendency; an unpleasant thought to a downward; why, then, does not the face show the character if not the language of the thought? A level mouth bespeaks a strong mind; a raised mouth a weak one, if habitual. Thus silly people always have the corners of the mouth raised. Add resolution, which compresses the lips, to calmness, which holds the mouth level, and the result is a face of strength and character, the expression of the world's greatest men and women. How readily one discovers weakness in the lines of the mouth. A level mouth, wide open, represents calmness and surprise, a normal condition of full attention. Let the corners of the mouth be raised, indicating pleasure, then add to it the open mouth for surprise, and the result will be laughter. Close the mouth while the corners are raised and some thought of great satisfaction will be portrayed. Permit the lips to be relaxed in this condition, and mere pleasure will be indicated. Each thought speaks in the face, though its words are missing.

It is said of the eyeballs that they are incapable of expressing meaning: but that the eyelids give to the eyes all their thoughtfulness. The balls express magnetism and lack of it. The lids are full of power to portray classes of thoughts, but no specific idea. The lower lid, when dropped, shows an in-

active mind; when raised, a studious mind; when elevated close to the pupil of the eye, a scrutinizing thought; but if this elevation be inward toward the nose, a mean, savage thought; or if outward from the nose, a congenial, loving thought. To these rules there are no exceptions, and they are interpreted the world over by habit of instinct. The sweetest, fairest, most fascinating expression of the face is that wherein the lower eyelids are elevated and extended from the nose.

The upper eyelid is full of meaning. Let it come up to a position half way between the top of the pupil and the top of the iris or color ring, and beauty, calmness and peace are sure to reign in the realm of thought. For such reason, painters most prefer this line of the lid. Let it drop to the top of the pupil, and the meaning undergoes a decided change, although the lid has moved but a small fraction of an inch. The mind is seen to be wrapped in close deliberation. Raise it to the top of the iris, or color ring, and the condition is radically altered. Full, strong attention is indicated. If it be raised higher than this, so as to show a white line above the iris, excited thinking is portrayed. Increase the excitement of the mind, and the width of the white line will be increased; add more and still more, and the excited brain will show madness.

The forehead plays its part in the expression of the classes of thought that occupy the mind; when narrow and pinched between the eyes, the disposition of the mind is peevish and hateful; wrinkles running in a horizontal direction show an uncertainty of the mind; and, when combined with the perpendicular short wrinkles, indicate trouble, or a troublous condition. The broad, expanded brow is the emblem of massive solidity of thought.

We might go through a long vocabulary of meanings in the expressions of the face, but the few presented will suffice to show that a skillful reader of human nature must know the general drift of the face as a guide to the contents of the brain. Thus a general who had sent a scout upon an errand of success or failure, the result of which must determine the action of the day, anxiously awaited his return. The general stood with

levelled glass watching for the scout; he saw him; every minute was valuable; he gave orders to his army, and all were under way when the messenger reported. An aide asked him why he acted upon the supposition that the scout had not failed; and the general replied: "I saw his face; it could have but one of two expressions, of failure or success, of disappointment or satisfaction. It was not disappointment. I read his mind in his features."

This is true in many lives; while others pay little heed to the face, depending only on the words uttered. Yet more is told in a few changes of expression than in many sentences. At least as an aid to the study of the mind, this branch of thought reading deserves the attention of every intelligent man and woman.

CHAPTER LIII

CREATION OF MENTAL APPARITIONS

THIRTEENTH COURSE OF PRACTICE IN THOUGHT TRANSFERENCE

MANY teachers and writers have suggested, as the most important exercise for the health of the brain, the creation of pictures in the mind. It is a fruitful theme, and books might easily be written upon it without exhausting interest in this philosophy. It is said that all thought originates from feeling through some picture. Hunger, the primitive feeling, brings to the mind the picture of what it desires, unless purely instinctive. The thought of a visit to a place unknown to the thinker, as Greenland, or Iceland, or Alaska, or maybe Switzerland, or the home of some friend, will inspire the question: What is it like? Even the unimaginative brain will form some picture of the place, although totally unlike it in fact; and the strong fancy, accumulating its power by the habit of practice, often catches glimpses of the reality by the sub-conscious faculty; and this is stimulated into activity by the use of the picture-making impulse.

The difference between ignorance and knowledge, between mental deficiency and fullness, between stupidity and brightness, between commonplace thinking and genius, lies in this one wonderful faculty, the picture-making impulse. An artist sets about the creating of a work that shall outlive his time; he first sees the general picture and then its details, long before his brush has touched the canvas, or a single color has been mixed. The sculptor creates, by his mind and in his brain, every line that is to be chiselled on the marble. The novelist who succeeds must be the one whose creative power excels in this direc-

tion. The poet is in direct touch with the flame of the artist, and dwells amid the gardens of that realm in which all pictures find their originals. The orator soars in loftiest flight to the same country; for all his noblest thoughts are but mind-painted fancies upon the inspired canvas of the imagination, out of which come the pending history, the hopes and triumphs of the people and the country of his devotion. The architect has beautified the city, the gardener the country, and each creates in his mind the effects produced by his skill.

An actor, whose name lives, although his work perished with him, describes the telling moments of his art, somewhat as follows: "When I played at my best, I lost all consciousness of the scenes about me and of the actors, although only during the time of the act. I saw the details of the scenery I described, and even ideal forms of the actors with whom I played. I once entered so thoroughly into the duel scene with Macduff, that the form of my ideal enemy stood before me, an apparition in the atmosphere. I heard an old actor say that, in his prime, he often had the same experience." A well known painter, engaged in the creation of a group, locked himself in his studio for two months; and, as he afterward confessed, spent the time amid imaginary members of the group, as though they were living persons. One night he was overheard carrying on an excited conversation with certain of these apparitions, endeavoring to arrange their positions. In after life no suggestion of insanity or even of eccentricity was made, and no reason existed for believing that the method was anything more than an intense application to his art, arousing the sub-conscious faculty.

The clearest brains are able to make pictures in the mind. "If I can see this matter clearly I can then understand it," says one. "The battle-field is before me," said Wellington, "and every movement of the contending armies passes through my mind like a long and changing picture. We shall crush them *there*," pointing to a corner of the room where he sat. *There* was the place of crisis, and it occurred as he saw it in the mental picture. The dramatist enacts every scene long before he

writes a word. The poet lives in the day-dream of his creation; the fields, flowers, houses, people, all come in array to him and pass in ample review before the monarch of fancy. Results are pictured in every successful life.

How is mental picture-making acquired? One very able teacher gives this rule: Get a thought, yours or another's, and let it take complete possession of you. For example, take the following sentence from Milton:

> "The olive grove of Academe,
> Plato's retirement, where the Attic bird
> Trills her thick-warbled notes the summer long"

You need never have been in Attica, or have seen the olive grove of Academe, or any supposed likeness of Plato, in order to pass into a realization of the scene. The mind by dwelling upon it will soon conjure up some picture of some grove, of some Plato, of some song amid the scenes of summer; and the more attention is given to this flight of fancy the clearer will become the details of the scene. Any thought may be treated in this way, so that the mind tends toward picture-making. It is a serious fault, and generally indicates disease, or else a mud mind, if, the longer one thinks on a matter, the more obscure it becomes; and it is evidence of a healthy and clear brain if, the longer one thinks on a matter, the more it drifts toward picture-making. Originating in pictures, the thoughts should tend toward them; and this is possible in any line of brain activity.

Another method, taught by a successful teacher, is to fix the mind upon some thought which in itself presents a picture, and hold the attention to the thought until the picture stands forth in the air. To do this requires a very clear brain. Speaking with several clergymen of recognized ability in pulpit oratory, we find that it is no uncommon thing for one who is mentally clear, to see the scenes of the Bible as though they were real. A great elocutionist was always overcome in attempting to recite the "Bridge of Sighs." He said the scene, the river, the bridge, and the dead girl, became realities. Yet this power

to summon ideas into realism is necessary in the art of recitation, if greatness is to be achieved.

Apparitions, in the sense of the appearance of objects or persons, may be summoned to one's presence by a clear mind capable of using its sub-conscious function. This has been done over and over again by hundreds of persons, as we well know. Its attainment is the result of such practice as has been suggested in this chapter, coupled with the exercises of the various chapters preceding. Dwelling on a subject until the mind grows muddy is injurious; but continuing to think about it as long as the tendency is toward pictures is decidedly beneficial. It is possible to summon to your side the forms of those you love, and the scenes amid which they are placed, often, very often, learning with perfect accuracy of their condition or of their doings.

CHAPTER LIV

ABSOLUTE CLEARNESS OF THE MIND

FOURTEENTH COURSE OF PRACTICE IN THOUGHT TRANSFERENCE

A PERSON who holds the credit of being good may be stupid without conscience, or brilliant with conscience; and, in any other case, the credit is not properly due. Morality, with or without religion, may be a state of mental inactivity, to which no test of temptation has ever been applied. Send the stupidly good person forth in the world, among its opportunities for gain and pleasure, and the dead weight of the condition would cause it to sink. True goodness counts most when most aggressive amid the severest temptations; for then it must needs act with the utmost clearness of mind and save itself under circumstances which would overwhelm stupidity no matter how moral.

The author of this work holds certain views that have been thrust upon him by an examination of the operations of the human mind; as well as by watching the progress and results of experiments in many lives. Avenues of investigation may be wide and lead us far, but they have their limit and their goal. For many years we have sought to discover what way the mind of man is tending; and, in order that we might do so, the direction of its origin has been a necessary study. It appears that all the substance of earth is derived from a source beyond itself; and comes hither with the vital principle of all created life; that matter, even inanimate, contributes to or supplies some usefulness to man; that out of matter, animate and inanimate, the beings and things that live, are generated and developed; that vegetation is the basis of every kind of life including body, mind and soul; that vegetation is universal

life, in air, water and soil; visible and microscopic; that flesh is produced from vegetation; that the latter is a collection of unconscious intelligence, and the former of conscious intelligence; that, rising in the scale of the animal kingdom, man is reached, not as the ultimate outcome of this progressive tendency, but as the embodiment of its force; that the savages of Australia and the islands of the Southern Pacific are less barbaric than were the inhabitants of early England; that mind is subduing matter and rising out of the muddy past; that mental progress begins where the supremacy of the flesh ends; that soul-life is the clearing away of the earth that clings to the mind; that the muddy past is an unbroken history of crime and mental obscurity; that the tendency away from such condition is toward its opposite; and its opposite is a condition of moral cleanliness and mental clearness.

There is no other conclusion. Sin and crime, by some scientists, are regarded as evidences of insanity, therefore of an obscure mind. It is said that the habitual criminal is almost an irresponsible being. It is doubtful if a clear mind would commit a crime for any cause, or under any instigation; and it is believed that a mentality of absolute clearness would be practically free from sin. The reverse is true, that an active, aggressive mind, resolved to make itself clean and morally pure, would in time, attain to a condition of absolute clearness, and in this path of progress every lesson in the art of thought transference plays a useful and important part. It is for this reason that we distinguished between the untried or stupid morality of people and the tried and victoriously aggressive goodness of others.

What consciousness is to the intellect, conscience is to the soul, and these sister functions are the highest types of the dual life of man. They should be cultivated to the degree of extreme refinement, and the more they are developed, the more they ally themselves to each other, finally growing together. Did you ever think that the sub-conscious mind would be useless to you unless its operations were interpreted by the conscious mind? Perhaps this beautiful faculty is always at work

and we know nothing of it. The two noblest functions of life can carry humanity out of itself to its divine heritage only by approaching each other; and, to this end, it is our solemn belief that there are no greater, no more beneficial, no sublimer studies than the philosophy and practice of thought transference and the training of the conscience.

Minds that are brutal dwell in bodies that are coarse and animal; all the deeds, the language, the conduct are coarse, brutal and animal; sin is common and crime the natural concomitant of this condition, where thoughts are muddy and the brain obscure. Let conscience become a tender plant, nursed and cultivated, and the whole being changes. Lay aside superstition and develop a clear conscience, and the man, the body, the mind will be born again. Even in the better class of minds the constant watchfulness of conscience tends ever toward a growing clearness, if the mental faculty is alive and full of action. Dead minds, mentally or morally, are rarely useful. A stream, crystal clear by reason of its settling, is dangerous; its safety lies in the purifying process of its running. Few persons are brave enough to drink stagnant water, however clear. So with the moral status; if it is dead by reason of inaction, it is worthless. Life demands that so great an organ as mind should be full of the strength of progress, and should grow by its habits of action; clearing itself, if at all, by the process of moral aggression. As muddy minds and wickedness go hand in hand, so clearness and goodness are related.

If our claims are true, then conscience in an active mind leads to a high plane of earthly existence. It does. The grand faces of men and women who add to their intellectuality a refined conscience are the sublimest sights of earth. They have existed in the past, they exist to-day; they shall live in other ages yet to come. In our chapter lessons of this volume we have suggested, almost as mechanical exercises, that the mind should be kept clean; we now seek to add conscience to consciousness, and trust that these admonitions will be received as they are given, in the sacred hope that life's richest blessings shall crown the remaining days of your earthly existence.

There is something more. Add to the fullest consciousness and finest conscience the faculty of the sub-conscious mind, and great, gleaming floods of light will illumine the prospects of the soul. Such is inspiration. If it does not exist to-day, except in limited instances, it is due to the fact that men and women are creatures of policy rather than of moral principle. In any age inspiration is invited by the purity of man rather than sent by the instigation of the divine Father. When ready to receive the gift, any man, any woman may take genius by the hand and walk in the light of a new life. Train and develop the conscience. It is worth trying. Attain to that condition when it can be said that you possess absolute clearness of mind.

CHAPTER LV

CODE OF THOUGHT READING

SOME of the matter contained in this chapter has been referred to in one way or another in the preceding chapters of this book. Our object in re-stating it here, is to furnish a collection of principles, in compact form which may be found in one place without the necessity of a long search through a multitude of pages.

LAW 1. *The study and practice of thought transference will protect the mind from those abnormal conditions that accompany morbid health.*

It is undoubtedly true that there is a great system of mind transmissions, intended by Nature to be discovered and developed by practice. It is also equally true that the breaking out, here and there, in the lives of all classes of people, of evidences of this system, must be regarded as the attempts of Nature to call the attention of mankind to the extraordinary power possessed by all, and an invitation to investigate the causes, modes of operation, and effects of its use. The hints have often come in the form of abnormal displays, as in dreams, clairvoyance, somnambulism, and similar conditions. Napoleon, Cæsar, Alexander, Byron, and hundreds of genuises, were peculiarly addicted to habits of health that resembled such morbid conditions, thus showing a closeness of similarity between the achievement of great success and the ordinary use of these faculties. Experiment proves that the morbid is unnatural, and that the healthful is the natural, as is seen in the beautiful lives of such men as Tennyson, Longfellow, Bryant and others. It is the purpose of the exercises of this book to so strengthen the mind that there shall be no morbid, no unhealthful, no unnatural conditions. They have been tested and found of the highest value in effecting this end.

LAW 2. *Communication is possible between mind and mind otherwise than through the known channels of the senses.*

Of this law no doubt is entertained at the present day. Yet a few years ago it was simply a popular notion. The society of English scientists regarded it as strange that, while so much testimony was at hand, so little effort had been made to reduce the facts to laws and find a reason for what was then termed "these mental phenomena." Since then great progress has been made toward this special end.

LAW 3. *True thought transference is spontaneous.*

It travels with a speed that is inconceivable, and must therefore be spontaneous. Many experimenters are led at first to believe that thought may be extracted somewhat as a tooth is pulled, sometimes quickly, but generally by a slow, manipulating process. The fact is, in ninety-nine cases out of a hundred, the thought is lodged in the mind long before it is recognized.

LAW 4. *In true thought transference, ideas are rarely conveyed in exact words.*

Where health is normal the ideas themselves are thought and sent forth, even before the mind employs the muscles of the tongue in forming consonants and vowels for them. It must be remembered that words are not of the mind; but came into use by the invention of the voice. If a man were dumb he could not speak sounds; yet he would think ideas just as readily. Words are sometimes conveyed from mind to mind by the silent process of pictures, and sounds pass as impressions on the inner nerves of hearing. Man had ideas and thought them long before he had invented speech or language or grammar. If we catch the idea the words are less valuable; if we have ideas, we can give them coinage in words, perhaps better to our taste than others may do. Thousands of persons are daily receiving the thoughts of others, without knowing it. They come in the form of impressions and ideas. Thousands are waiting for exact words, waiting for a voice or a vision, who are extracting thoughts from other minds and deem them their own.

LAW 5. *A train of thought is not thought transference.*

It is important to keep this in mind. The habit of quick recognition of the difference between a train of thought and a reading from another mind, may be cultivated. Learn to observe, and to do so speedily. The slow, dragging brain is always behind the ready mind. In the first place you should always call your own attention to a new idea, and inquire of yourself where you got it. It is important to know how you happened to think of this. It is here—whence came it? Self analysis accomplishes a great deal, and strengthens the mind to a very material extent. It can always determine one of two things: Did the idea come of itself, or was it the result of a train of thought? If it came of itself, then you may be sure that a thought wave brought it from another mind or another influence. This is easy to know; and it shows at a glance that the study of thought transference may be reduced to an exact science.

LAW 6. *Thought is a force.*

A frequent review of the earlier chapters of this book will be of advantage to the genuine student of this course. A knowledge of sound is of great help to one who wishes to know by analogy how thoughts travel; as they too, originate in a similar mechanical energy; although employing apparatus quite dissimilar; and they send forth impulses by an analogous process of action, one making use of the air waves, and the other of ether waves. Heat is a force, employing air waves; light is a force, employing ether waves; electricity is a concentrated extract of light, employing both. Thought, electricity and light may use the same medium of transfer; as may heat and sound use the atmosphere in varying ways. Thought as a force is capable of propelling itself with great energy for long distances, even as light travels in waves along the ether; and likewise as light is received by some objects and repelled by others, so thought may be recognized or unknown as its waves wash the shores of other minds.

LAW 7. *Thought travels more rapidly than light.*

Experiences indicate that a transmission from one mind

to another may cover thousands of miles, and yet occur in the same second or minute of time, as far as observation can be relied upon. This is not easy to prove, for many reasons; but it is indicated in several ways. Thoughts have been transferred at the same hour between England and America, England and India, America and Australia, etc., etc., allowing in each case for the usual difference of time; and, when observations have been verified by additional evidence, the time always comes nearer to the exact minute. Light comes from far away stars with a speed that is only approximated; but it would require millions of years for some rays to reach this earth. Whether Heaven be amid or beyond the universe, it is impossible to conceive that a thought or prayer should require time to ascend to God and its answer to return to earth.

LAW 8. *A thought wave intended for a person will find that person among all mankind.*

Something like and yet quite unlike this, may be found in the workings of a current of electricity. It is necessary, to complete a circuit, to establish the equilibrium of the positive and negative currents. Double wires were used for a while, until it was found that the ground itself would receive the current and transfer it to the exact place required. Electricians are to-day making the effort to dispense with wires by sending currents from place to place through the general ground; and it is claimed that some degree of success has rewarded their labors. Thought and electricity are related in principle and in substance; thought being by far the keener and more intelligent force; and it need not seem mysterious that a certain wave of action, stimulating all the ether, should find lodgment in the mind for which it was intended. A good illustration of this is seen in the thousands of voices of a crowd, as of a stock exchange, all of which fall meaningless upon the general ear, yet any one of which instantly awakens the mind for which it was intended. We were talking one day with a cash-boy in a large dry-goods store; everybody was talking, and many were calling "cash"; but the boy heeded it not, until a certain voice, intended for him, took him away on the run. There must be

in the great world a multitude of sympathies, holding unions almost like connections of wire between mind and mind, that convey intended waves of thought and feeling, quicker than light, across continents or over seas to each other's abode. A mother loves her child; miles of separation are as nothing to the binding cord of sympathy that sets up its telepathic communication; messages are travelling to and fro; each thinks of the other; and neither knows that the exact thought waves that emanate from one mind actually strike the other. They only know that they think of each other. Now what is the duty they owe to love? Certain it is that both minds should be cultured in the higher, nobler, grander use of this very faculty which current life is using from day to day. It is possible for that mother, for every mother, to develop her own mind and to train the child to develop its mind, so that a more sensitive recognition of each other's thought will follow. This is highest Nature; it is closest to God. Husband and wife, separated by circumstances; lover and lover; sisters, brothers, friends, all who know the value of sympathy should learn to use the mind so that its voice may be heard and recognized in any part of the world.

LAW 9. *A thought wave may record itself upon a mind unconscious of it.*

This fact is the chief obstacle to the recognition of the value of this course of training. Analysis alone will overcome the trouble; and analysis is very simple. We have stated it before and shall again, that the student must become instantly familiar with all thoughts or ideas that enter the mind, and must at once decide whether they come as the result of thinking from one idea to another, or as spontaneous impressions. Every one of the latter is transferred from some other mind or influence. This much is easily performed by a child; and sets forth the exactness of our art. The next step is not difficult, for every idea resulting from a train of thought may be laid aside, and all spontaneous ideas subjected to further analysis, as we shall see. In this very day, when your eyes are reading these

words, you have had many thoughts from others' minds recorded upon yours.

LAW 10. *The mind is either excentered, concentered, controllant, controlled, drifting, or mud.*

It is necessary to beg your pardon. The author promised to reduce this work to simple language as far as possible. The use of long words, hard words, technical terms, coined terms, and other departures from a conversational vocabulary, is not to be commended in any book that claims to educate the general people. You may not be a chemist, a doctor, or a specialist in any branch of science; and words suited to such classes of readers would be meaningless to you. By way of compromise, the words used in *Law 10* are not technical, but are somewhat out of ordinary use. They are forced upon us by necessity. There are no others as good, or half as useful. To the usual "gentle reader" of interesting literature, these half obscure terms will seem harsh and meaningless. Let us try to learn what they are and what they signify. Try the good art of patience and see if, by constant repetition, you can become familiar with them; making them as common as domestic terms, such as kitchen, cellar, butter and others. Not even the word excentered, the hardest of all, is half as difficult to comprehend as the word electricity, which in itself means nothing.

LAW 11. *An excentered mind propels thought.*

We are to learn what the special words of *Law 10* mean; and we will make a separate effort under each explanatory law. To begin with, we find the word *excentered* staring us in the face. We know that *ex* means from, out of or beyond, as ex-mayor is a mayor out of office; or extension is something tending *from* something else or from itself; or excess is beyond enough; or expel is to push from or out; and so on. Ex, therefore, must be regarded as meaning out of, from, or beyond; all being related ideas, and almost similar. The other part of the word is centered, excentered. It comes from the word center, which is known to everybody as a common, every day sort of word. Now where is there any difficulty? The question remaining is to settle its application to the mind. What

kind of a mind is an excentered one? Can it be a mind that goes out from itself, or beyond itself, or out of itself? In some other sense of the word a person may be out of his mind, or out of his head, or a little off or ex, and the world calls him eccentric if he is successful, or a fool if he is not; but we are not speaking of an eccentric mind. The excentered condition is one that is open, thinking its thoughts outwardly; its waves are of and for others. It is seen in the orator who addresses his audience, his every thought, word and action being intended for his audience and sent to them; while, on the other hand, the man who deliberates, who meditates, is concentered. Supposing an orator, before he begins to speak, is asked by a friend or acquaintance to address the people upon a certain subject; he says to the person that he will think about it; and this remark is excentered, for it is a thought intended to convey that idea to the other. He, however, is not quite sure that he ought to include the matter in question, and he actually does think about it, and this is concentered, for he is thinking to and for himself, and not to or for another. He thereupon proceeds to deliver his address, and this is excentered, or out of his mind, away from himself; a propelling of thought. In case he finds his audience becoming weary of one branch of his discourse, he mentally resolves to divert them into other channels, or he deliberates as to what is best to be done. These are concentered, and occur in the midst of his regular speech. Looking at it in another way we find that the excentered mind is open and the concentered mind is closed. Some philosophers have had very systematic minds; have had divisions, rooms, chambers, vaults, safes and various apartments in the brain, all mentally imagined and realized; and in these they have stored away their thoughts and their intentions. The most sacred or secret thoughts being put in the safe, the tremendous or voluminous thoughts in the vault, the domestic or family thoughts in the chamber, the social thoughts in the parlor, the public thoughts in the hall, the friendly thoughts in the cosey, and so on through as long a list as may seem practicable. The ancient Greek poet, Simonides, who was born at Cos, 556 before the Christian era,

invented the art of mnemonic pigeon-holing. His practice was to imagine a room, the four sides, the ceiling and the floor of which he divided into squares; and in each square he mentally placed an image recalling some occurrence, or word, or proper name, which he was determined to remember. We are glad to read that Simonides, whose verses are so mellifluous and so pathetic that they earned for him the title of "The Poet of Sweetness," lived to be ninety years of age, made a large fortune, and kept his memory green to the last.

LAW 12. *A concentered mind receives thoughts.*

If you have already learned what an excentered mind is, it will be a very simple matter to comprehend its opposite, the concentered mind. *Con* is a preposition, as is *ex,* and generally has the meaning of in, toward or with; or something uniting or coming together. A congregation is a gathering together. To conduce is to lead toward; to contribute is to bring to or in; to conceal is to cover up, or hide within; and conceit is fancy or imagination. We see in all these meanings a drift quite different from that noticed in the word ex. A concentered mind is one shut up in itself, or in a condition to receive, rather than give thoughts and ideas. An able, active mind is both concentered and excentered in rapid succession; thinking as they speak; deliberating so as to avoid saying the wrong word, or so as to fit each word in its true place; studying people to please them and circumstances to take advantage of them. It is the mind of care, caution, consideration, force, greatness. The fully developed brain, not in volume of knowledge so much as in power of use, is the one that is excentered and concentered by turn as good judgment may require. It thus learns the arts of self-control and control over others. It is not only possible but easy for every mind to know when it is open or closed. More than this it is possible to open and close the mind at will. It is all will power; all resolution resulting from training, practice and habits. If you have a thought for another, whether you speak it aloud, convey it by a look, or send it on by the silent course; open your mind by the act of you will, and let it speed forth upon its mission propelled by the full

energy of the value you place upon it. If you wish to close your mind for the purpose of deliberating, thinking inwardly, or receiving the winged messengers from others' brains, learn its concentered use. Remember that this receives thoughts, and its opposite, the excentered, propels them. This double use of the mind is, in some degree or other, common to all human beings who are in normal health.

LAW 13. *A controllant mind controls belief.*

You know what the word control means. It is used as you use it every day; and controllant is an adjective intended to describe the mind that exercises control. If you are in authority, or have power over some person, some condition, some matter, you are controllant to that extent. Our difficulty is not to describe the word so much as the kind of mind to which it applies. Here the complication begins and you must have patience. You understand that an ex-centered mind propels thoughts; thus, if you choose to explain or state an idea clearly to another, or to impress the same upon a friend who is absent, the idea may reach him, and yet have no control over him. It is one thing to be told of something and another to believe it. You may, as others do, spend a lifetime conveying your ideas to mankind without having the slightest influence over anybody. Are you satisfied with such a condition? The lawyer often explains himself to the jury; they understand him clearly enough; but they do not believe him. An agent endeavors to sell his goods, or to convince the people about him; they may understand all he says, yet not believe a word; in fact it may be that the more they understand him the less likely they are to believe him. It is in such cases that the controllant mind performs its effective, important, and sometimes dangerous work. It is the work of magnetism; a power that is taught to-day in every State in the Union, in books, by lessons, classes or lectures. This magnetism is cultured nerve life, accumulating force enough to sway people, often against their will. Then all dishonesty is dangerous; and all honest people should train themselves in this art of personal magnetism so as to ward off the influences of others. Who wishes to be at the mercy of the

personal magnetism of any and every body who may have this power? "I am well able to take care of myself," is the voice of the person most easily influenced; for the strong always keep quiet concerning their strength, and the empty vehicle clatters most loudly. A controllant mind is always a magnetic mind; and its duty is chiefly to control the belief of others. Every genius, every great man, every successful person has had personal magnetism. Combine with this, if you will, the power of propelling thought and you have a tower of strength, a mind both excentered and controllant; in other words, you have the greatness of the human being stamped in its two essentials.

LAW 14. *A controlled mind is controlled in belief.*

This is the opposite of *Law 11*. It signifies merely a lack of magnetism. We do not wish to antagonize you, but your belief that no one can make you believe anything unless you choose to do so. To choose to believe something and considerable besides, is as necessary as it is to breathe; you are not powerful enough to avoid it. How you shall choose is generally the task of other minds. Love influences you; the poor beggar appeals to your sympathy, and you are quite sure that he is willing to work; charity, and other qualities play about your heart, and your mind is led hither and thither by the many influences of the day. Then comes the cheat, the fraud, the decoy, the solicitation, and you believe. Far better would it be to have the clearer mind of sub-consciousness and the vital energy of personal magnetism so as to do justice to yourself, to the just and to the unjust. A controlled mind is a weak thing, and sometimes a worse than worthless thing.

LAW 15. *A drifting mind is the common mind.*

It may always be nothing more than a drifting and a controlled mind, yet it is true that many drifting minds are neither controllant nor controlled. Some certainly have a greater or less degree of magnetism, yet expend its force in mere wasteful drifting. Others may be uncontrolled, may be simply free to roam at will; strong, self-assertive, powerful in action when so employed, yet generally given up to a purposeless life, or aiming at no end except the means of living. They as a rule play

very little part in thought reception; they can propel an idea from an excentered mind, but they receive none, and are bringing up the rear of a motley army of drifters. They constitute by far the great majority of mankind. Being drifters they do not easily concentrate their thought upon the fact that they are of this division of humanity.

LAW 16. *A mud mind is worthless.*

It may be asked why this strong but indelicate word is used in this volume. The answer is contained in the use to which the word is here put. It is a word of excellent reputation as an effective picture of a condition that cannot be described in a whole chapter of expletives. There are minds of all sorts, and they are as varied as the earth's surface. The flowers are pictures of the beautiful, and earth has its myriad minds that rank in this class; the giant rocks and crags, the mountains and towering cliffs, are strong and virile, like many minds of many men and women; the sweeping meadows and broadly spreading sea are common and general; but, besides these, this is mud, just mud. It is nasty, sticky, dirty to handle, bad to walk in, disagreeable to look at, an offence to the eye and presence of all who admire the better qualities of earth and humanity. The mud minds are increasing in numbers every year, and gain all accessions to their ranks from the army of drifters. It is as easy for a bolt of lightning to thread a cambric needle with a hangman's rope, as for a mud mind to either transmit or receive a thought.

LAW 17. *All thought transference comes from an excentered mind.*

In electricity there is a positive and a negative action of the fluid. In thought flight there is a coming and a going. One is called the propulsion, the other the reception. A normal mind is capable of sending and taking, provided it is sensitive or is developed to the degree of power required. An abnormal mind never propels thought except by the ordinary channels; and this should be borne in mind.

LAW 18. *A thought can be conveyed to a concentered mind only.*

This condition is both normal and abnormal. Around it play all the exceptions of health, all the freaks of the nerves, and the phenomena of thought. Certain diseases bring the supremacy of this function to the surface; but, in the meantime, all other mental faculties have become dormant, and the intellect is on the wane; whereas, in strong normal minds, the power of passing at will from the thought giving to the thought taking conditions, is a gift that betokens strength of intellect as well as mental character.

LAW 19. *The same mind may be excentered and concentered at will.*

This has been stated before in an incidental way; but it is necessary that every important principle should be placed in the form of a law, where it may occupy its position among others in a general code. The use of these two faculties has no higher value than when combined with personal magnetism. They are giants among the earth.

LAW 20. *A controllant mind uses magnetism.*

By magnetism is meant the electrical fluid which dwells wherever there are nerves; and, without which, nerves would become paralyzed. It has no relation to mesmerism or hypnotism. The physiology of the body shows conclusively that the nerves have no other vital force but electricity, or its form known as magnetism; that the spinal column is the great case containing the central trunk of the nerves; that, ascending this column to the neck we find a concentrated intelligence known as the instinct brain; that still higher we come to an expansion of the nerve centers in what is called the muscular brain, all nerves; and, at the summit of all, the cerebrum or mind; all nervous matter. From part to part, from beginning to end, it is all nerves, all electricity, all magnetism. Let this fluid be lessened in any part of the body and nervous diseases follow, due to lack of magnetism; let it be limited to its minimum and the part becomes paralyzed; let the general magnetism of the body become weakened and death ensues. Thus it is seen that we live by magnetism, and think by magnetism. The brain as a mechanical, material organ is composed of nerves; and the

mind, by the deposit and life of the nervous gray matter, is enabled to think. This force, known as thought, becomes a powerful controlling agency when surcharged with the electrical energy of the nerves, known as personal magnetism.

LAW 21. *A controlled mind lacks magnetism.*

We are trying to make clear the distinction between a receiving mind and a controlled mind. When the combination occurs in the same person, it is a disease; and abnormal nervous troubles follow. No better analysis of a morbid mind can be had than this. If the controlled mind is not sub-conscious, it is the case of an ordinary individual obeying the mandates of a superior personality. If the sub-conscious mind is not controlled, it is the case of a strong brain, generally found among geniuses and all men and women who achieve success. But if the sub-conscious mind is controlled, it is the case of abnormalism, such as a mesmeric state, or the trance condition. So strange a result comes from this combination.

TABLE OF THIS LAW.

A controlled mind	is	a case of ordinary influence.
A sub-conscious mind	is	a case of genius, or mental greatness.
mind A controlled sub-conscious	is	a case of abnormal or morbid condition.

LAW 22. *A drifting mind is helpless and neutral.*

This is the common mind. It is not of the common caste exclusively, for we find it equally among all degrees of intelligence and ignorance, of plebeian or patrician rank. This common mind is willing to be led, to acknowledge superiors, to drift in the stream of their peerage, be it mean or great.

LAW 23. *A mud mind is gossipy or sensational.*

This class comes out of the drifting division; for nearly all values, good and bad, seem to radiate from this middle ground. The mud minds never come from geniuses, from talent, from worthy workers and earnest-hearted men and women. They come from the drifters. You know the mud mind. Not all gossipers are mud. Some indulge in the habit as a relief to injured feelings, or out of revenge; and sometimes in moments of thoughtlessness. The real mud mind gossips from the same sense of pleasure that the ordinary brute of a man would have in sticking pins through flies and placing them upon a board in the hot sun. It says, "Did you hear?" or "I want to tell you," from morn till night as often as the occasion permits. The mud mind loafs in stores, in club rooms, in country post offices, calls on others, intercepts them anywhere, and says, "I want to tell you;" or "Did you hear?" or "I don't believe it, but," or "Don't tell any one, but," and so on; eternally telling somebody something; gasping with open mouth while listening; running to the next door to tell a bit of information just discovered or guessed at; wagging the clapper of the mouth with a zig-zag at every bit of news the picayunish brain can sponge from drifting humanity; this is the gossipy form of the mud mind, slushed into the bony bowl of many a scrawly head, topping a male or female form. Thought transference dwells not in such quarters; and a mud mind might as well attempt to touch a white character without leaving finger stains on it, as to seek either to transmit or receive a thought through the finer channel of communication. Your mind may be partly tending in this direction; if so, watch its progress with great care. Gossip is not the chief nor is it the worst occupation of a mud mind. Sensationalism far exceeds it in evil influence. Every large city has its share of this great class of worthless men and women.

LAW 24. *An abnormal nervous condition may receive sensations of thought.*

This law has been so frequently referred to that it is unnecessary to again explain its operations. It should be remem-

bered that, before an abnormal condition can exist, the mind must be of a class capable of being controlled or subjected absolutely to the will of another. Such a mind, when sub-conscious, is called morbid, and here is seen one extreme. On the other hand, a controllant mind when sub-conscious is the strongest mind of earth; and to this class Shakespeare belonged. This is the other extreme.

LAW 25. *The greater the magnetism the greater the power of propelling or receiving thought.*

The drifting mind may at times have considerable magnetism, and may rise to a better estate by reason of it. All persons are capable, under sufficient stress, of developing more or less magnetism; but those whose habits are conducive to splendid results in this line are uniformly sure of its command. In analyzing the processes of the mind it is found that magnetism propels the thought from the brain, with greater or less energy, always dependent upon the intensity employed. How the same faculty may, by its power, propel and receive thought, is explained by the knowledge of the same operations in the use of electricity. The positive and negative currents perform the functions of attraction and repulsion.

LAW 26. *Thought transference is possible only to the sub-conscious mind.*

This applies to all action of thought, both propelled and received, when the channel is unusual, or other than through the senses. If thought is expressed in spoken words, the sounds convey their meaning to the sense of hearing; if in writing or in print, the ideas go to the brain through the sense of sight; or the blind may read raised letters with the finger tips; but, in the absence of such ordinary methods employed by the conscious mind, there is the extraordinary method employed by the sub-conscious mind, and this is thought transference, as the term is universally used. It cannot emanate from that use of the mind which employs the senses, although the sub-conscious state is undoubtedly a faculty that is the outgrowth of the conscious. If mankind had no other mental power but the latter, this book could not have had a theme.

LAW 27. *All thought transference proceeds from the sub-conscious faculty of one mind to the sub-conscious faculty of another, but is propelled by the excentered action.*

We do not know what thoughts are transpiring in the brains of animals, for they have no sub-conscious faculty. Try ever so hard, and we can receive nothing. The benign expression of the cow, the fixed look of the horse, the stare of the cat, the wink of the dog, the gaze of the hen, send no telepathic message to our minds. We do not know what thoughts are transpiring in mud minds, as they are incapable of sub-consciousness. Therefore this power of reading the thoughts is limited; we must exclude all expectation of knowing what is going on within the brains of animals and mud-thinkers. For this loss there is no compensation. Some might argue that, as far as value or importance may be concerned, there is nothing lost by reason of inability to know what is going on in such realms of intelligence; yet the animal is an interesting being, and curiosity prompts one to seek to know more of its nature and intentions. Among human beings there is less loss, for very few, if any, would care to receive the contents of the mud mind. The vexing part of the problem is the fact that so many are of this class. A certain person said, "You cannot read my mind." Experiment proved that such was the fact; but investigation proved that this person received information from no other sources than the newspaper and gossip, never read a clean book nor did any clean thinking. The only honest answer to the challenge was, "You have a mud mind; it is incapable of a sub-conscious condition; it cannot be read; there is nothing to read." It has been found that drifters do, in fact, have more or less control over this special faculty of the brain; that from their ranks come some excellent men and women, either by self-training or through the educating influence of circumstances; therefore it is never a hopeless task to read their thoughts. Once intensified by stress of feeling, the sub-conscious faculty is awakened, and the thought is surely propelled; it cannot be restrained; and once sent forth, he may read it who can. A similar awakening is necessary in order to receive

the thought thus sent. If left to itself it may batter away at the brain of some intended recipient until the latter is startled to hear the strange voice, or see the apparition, but it may be tapped by other minds.

LAW 28. *A complete subjection of the excentered mind results in the supremacy of the concentered mind.*

This, of course, presumes that the mind in question is sane. When the excentered faculty, which stands for intelligence, is attacked by physical or nervous disease, is softened by debauchery, or rots because of its mud habits, it then is completely subjugated; but the result is idiocy or insanity, and the hand of suicide is tempted to end the life of the individual. This progress toward death is often rapid. To one who is interested in the study of human idiocy, as developed from a previous condition of sanity, which seems to be a contradiction of physiology, it is worth while to trace the lives of those suicides whose brains have actually softened, or rotted, to use a more exact term. They are not habitues of the opium den; although that is a kingdom of power holding sway over its victims until death. They are worse, they are devotees of the sensational newspaper habit; and live from day to day in eager waiting for the next issue of the sheet, take it away to some room, or nook, or corner, and there lave in its contents. In all such cases, in all mud minds, in all insane brains, the subjugation of the excentered mind means death to all intelligence; but there is a faculty of holding the brain in check so that objective thought becomes deliberative, meditative and inward; and, at such times, the excentered is subjected or in abeyance. Then the only thought action is that of reception; no ideas are sent forth; but all tends inward; for one condition gives way to the other by the will of a strong personality. This complete subjection of the excentered mind is the most interesting of all its operations, and perhaps may be termed the wonder of endowments; although it may last a second, a moment, or an hour at will, or under the spell of a great inspiration. All that is great in inventions, grand in creative genius, or sublime in poetry and oratory, comes out of this realm. Every instigation

to be good or do good, every worthy deed, every yielding to the dictates of conscience, every pure resolve, every yearning for life hereafter, is born in some moment when the concentered mind is supreme in its seat of control. Let this faculty be destroyed and all worth living for goes with it. Happiness, except as beasts are happy, is unknown. All religion has its origin in this source. All contemplation of the beautiful, the noble, the inspiring here resides. It is the camping ground of all tents pitched for that army whose ranks are destined for immortality.

LAW 29. *Consciousness is the action of the excentric mind.*

It is important that a person should know. A plant has intelligence, but does not know it; animals have greater intelligence and some knowledge of it; the mind of man is conscious of the things and occurrences impressed upon it through the ordinary senses, but it has a faculty whose operations never cease, yet are rarely ever made known to it. It has not consciousness in itself in the way that the usual mind is conscious; and, after all, everything is measured by the standard of the senses.

LAW 30. *Intellect is the growth of the excentered mind.*

By intellect is meant that accumulation of sensations and experiences which expand the brain and broaden our knowledge of things, occurrences, causes and effects.

LAW 31. *Sub-consciousness is the action of the concentered mind.*

This has been previously stated in various forms. It is necessary to preserve it in a code of principles.

LAW 32. *Thought transference is known to occur only when the conscious mind recognizes the action of the sub-conscious.*

It is undoubtedly true that transference of thought is occurring at all times, night and day, for it is probable that this faculty never rests; while, on the other hand, the ordinary mind must sleep, the nerves must sleep, the body must sleep. Some message may come to the unresting sub-consciousness,

and it will talk to us in the visions of a dream, even when all other faculties are wrapped in oblivion, and this dream is as unreal to life as any part of the world of fancy, yet as soon as it passes over to the sensation of recognition by the excentered mind, it is then known, we are conscious of it, and it lives in our memory. How quickly a dream fades on awakening, and how difficult it is to retain even a thread of it, if it escapes consciousness.

LAW 33. *The complete supremacy of the concentered mind over the excentered prevents a conscious knowledge of the acts of the concentered.*

Here again we are repeating a well worn fact in order to state a law that affects it from another standpoint. To a person who is endowed with the faculty of entering the sub-conscious state, and who never recognizes the information therein received, there is no satisfaction or reward, except as the use of such faculty may be sold for money. In the trance state the concentered mind has complete supremacy over the excentered, and the medium has no conscious knowledge of the acts that occur, or the information that is received. Besides this it is a controlled mind, and is, therefore, abnormal. So in the case of the mesmerized person, there can be no consciousness of the wonderful operations of the brain, yet it may be abundantly occupied. A man who had been subjected to the will of a hypnotist very accurately stated the facts. He said: "I knew I was unconscious. I seemed to dream, and in the dream to know everything that was passing, yet, just as soon as I awoke, I felt all the scenes slipping from my memory. Had I selected one I could have fixed it permanently, but now I forget everything." Hence we see the disadvantages arising from a lack of consciousness of what occurs in that state when the concentered mind holds supreme control over the excentered.

LAW 34. *An occurrence cannot be predicted.*

By this is meant that an event which is not yet in embryo cannot be conjured up and set forth as a fact to be accomplished. A clairvoyant who undertakes to look into the future is a fraud; for the very pretence of being able to dictate or

even see matters that are clear cut from all existence is, on its face, absurd and dishonest. It is the prime and eternal law of the universe that transactions are unfolded as life and time progress. An all powerful Creator could determine what the future should bring forth, but could not foresee the outcome of free agencies, much less could a clairvoyant. Such schemes as astrology, palmistry, etc., etc., are spread out into certain systems, not one claim of which has any basis whatever, as far as predicting the future is concerned. The unveiled history of our lives is made, day by day, under the tutorage of our own will, and events are shaped by us. Every man and woman is an absolute monarch of this realm of life. No person living can see what the intentions may lead to, or what the will shall accomplish.

Law 35. *The mind may see what exists in fact.*

When an event is already in existence, it has become a fact; and all facts are capable of being transferred from one mind to another.

Law 36. *The mind may see the thoughts of another mind.*

Such sight generally takes the form of visions. Thus, if Mr. A. is thinking of horses and a carriage, Mr. B., if seeing the thought, would behold actually the horses and the carriage, and might or might not connect Mr. A. with them.

Law 37. *An occurrence cannot be seen after its happening.*

This law must be read in connection with other references to it, as it merely intends to state an unmodified fact.

Law 38. *After an occurrence has happened, the mind may receive knowledge of it from the thoughts of a person knowing of the occurrence.*

This may, at first glance, seem to contradict *Law 37;* but it is in line with that rule. The instances are numerous and remarkable of this method of transferring thought, or of extracting from the minds of others things they have known and remembered, or perhaps have forgotten. The following citations are authentic:

a. An event, past and completed, known to one mind has been extracted from that mind by another.

b. An event, completed and forgotten but recalled by one mind, has been extracted from that mind by another.

c. An event, completed and forgotten beyond recall, but once known, has, long after it was forgotten beyond recall, been extracted from the mind once knowing it by the sub-consciousness of another.

d. An event, completed and past long years ago, that never impressed the mind has been resuscitated and re-established by another mind. In this case the event was never even remembered for a minute, but passed into the mind, as thousands of incidents do, unobserved.

LAW 39. *An occurrence anticipated by one mind and thought of intensely, may be transmitted to another.*

This process is the most mystifying of all the operations of sub-consciousness, for it poses as a foreteller of events; but no case of genuine prediction has ever yet been found. Whenever there is evidence at all, it always shows that a predicted event was extracted from the mind of some person knowing of it. Thus, where a young lady had just left the presence of her fiancé after certain arrangements for the future had, for the first time, been settled, involving a particular date and place, both were extracted from her mind, and uttered as a prediction. A man purchased a ticket for Europe, intending to go without the knowledge of his friends; and a certain city was to be reached on a fixed date, when he hoped to intercept a party of tourists and meet an old acquaintance. All these facts, known only to himself, were extracted from his mind, and stated in the form of a prediction. "You will go to Europe; you will sail on such a day, etc., etc." The trouble with such supposed predictions is, that they are true or false, as the anticipation of them may be. A lady desired very much to see a certain friend at such a time and place; this thought was extracted from her mind and uttered as a prediction, thus, "You will see your friend, Mrs. —— at —— on ——," giving every name accurately, yet none of it came true.

LAW 40. *The mind may receive a thought from a mind unconscious of receiving it.*

This need not apply to the resurrection of a past event, as stated under *Law 38;* but may refer to the present. Many things stored away in minds that know nothing of their reception, are extracted by other minds. This clearly shows that there is a constant activity of this sub-conscious faculty.

LAW 41. *If the sub-conscious mind can be traced to savages and brutes, then thought transference is the remnant of a power grown stunted through disuse.*

This will be considered in connection with the next rule.

LAW 42. *If the sub-conscious mind does not belong to savages and brutes, then thought transference is the germ of a more splendid capacity.*

In discussing these two laws we start with the fact that there is a sub-conscious faculty among all classes of human beings except those who are insane, or have mud minds. It is incumbent now to ascertain, if possible, what reliable facts can be found to support the theory of a similar faculty among savages or brutes. As to the latter class, much has been said about the dreams of animals, the howling of dogs and the conduct of horses in the presence of death. Do animals dream? If so, there is just such a class of dreams among human beings —the imaginations of the brain in sleep when stimulated by the senses. Why do dogs howl? The dead master may be within the house; but does the dog know it? Can it sense by instinct a thing it cannot know in the usual way? How about birds and certain animals sensing by instinct the approach of rain, of winter or of warm weather? Instinct is merely the intelligence of the vegetable part of man or brute. A horse refused to cross a bridge on a lonely road. The driver got out and found a man dead beneath it. How did the horse know what the man did not? His keenness of smell would not account for this; as many horses have gone over or past places under similar circumstances where the bodies gave forth no odor. The dog tracks the refugee by the same instinct. Among savages the rule is the same; where intellect runs weak, instinct is

strong. There is nothing upon which to base the claim that sub-consciousness is employed either by brutes or savages; not even in abnormal states. The conclusion is inevitable that this faculty is a tendency away from the lower status of man, up toward a more splendid capacity, of which it is the germ. That it speaks of a new world of action, a new realm of discovery, a new hope of achievement, is apparent from the lofty and aspiring uses to which it may be put.

Law 43. *Communion of study imparts momentum to progress.*

There is no kind of training where progress is accelerated by the union of effort so much as in the study and practice of thought transference. While one person may develop slowly, two may make more results in the same time, three may still increase the progress, and so on, adding as many as possible. All experimenters know the value of collected effort in mental tests. A family where all are engaged in the same training will produce the desired end in a short space of time; and friends added to friends, even in large numbers, obtain many strong evidences of this power. The reason for this is that union of mind adds force to the purpose. Where a room full of people have been devoted to study and experiments in the use of the faculty of sub-consciousness, the readiness, clearness and fullness of the operation have been very satisfactory and gratifying.

England has its psychical society, and other countries theirs; why not you in your locality yours? This bids fair to be the most important study of the future. Every university teaches it. To be abreast of the times, and in touch with the most practical education of the age, why not organize a society in your own town?

CHAPTER LVI

EXERCISES AND EXPERIMENTS FOR PRIVATE PRACTICE

THE PLAN of this chapter's method is equally applicable to private and to class practice. Unless all persons present are deeply interested in the success of the experiments, it is almost a waste of time to attempt them in class.

There are three kinds of experiments possible; and they may be undertaken by any person. First, propulsion of thought or feeling; second, reception of thought or feeling; third, spontaneous telepathy. The last is the most frequent and the least definite; but, nevertheless, exceedingly satisfactory and valuable; and it is here that the first experiments should be made.

SPONTANEOUS TELEPATHY

That which is induced is forced. It requires time, not for the transfer but to create a condition in which the transfer is possible; when created, the thought passes as rapidly as in the uninduced state. The only value of induced telepathy is for experiment and in cases of emergency, when one desires to impress another or to convey information or receive news of importance. If such processes were not possible this book would never have been written.

Observation in a large number of cases proves that the power of willing or inducing thought or feeling comes naturally through the acquisition of spontaneous telepathy accompanied by magnetism; but that to begin at the other end of the practice and seek to *will* or impress thoughts upon other minds

is unnatural, and never leads to spontaneity or naturalness. This distinction is so important that it should be stated in different forms, so as to be fully comprehended.

1. Transference is of two kinds, induced and spontaneous.

2. It is induced when the thought or feeling is impressed by intense effort of the mind, requiring time.

3. It is spontaneous when it requires neither time nor great effort to create the impression.

4. Thought transference as a power is acquired and increased by practice.

5. It may be natural or forced.

6. It is natural when spontaneous; it is forced when induced.

7. Any person, except those of deficient intellect or mud minds, may acquire this power.

8. Its acquisition may be undertaken in one of two ways: either by beginning to induce, or by beginning at the other end of the art and seeking to establish the habit of spontaneous transference.

9. Induced telepathy not only requires great effort, but never leads to the natural or spontaneous quality.

10. Spontaneous telepathy not only does not require great effort, but when coupled with magnetism, always leads to the induced and makes the latter natural.

11. A transferred thought, whether induced or spontaneous, impresses itself on another mind in the form of words, language, or ideas.

12. A transferred feeling, whether induced or spontaneous, impresses itself on another mind as an image.

13. Most persons acquire the art of impressing by inducing or willing so slowly, that they give up the attempt thinking it is impossible to succeed.

14. The acquisition of natural or spontaneous telepathy, while slow is always satisfactory from the start, and no person of strength of character ever feels disposed to abandon the practice.

It is advisable to be thorough and to take plenty of time. Do not be discouraged because some part of the course may require a little work. Remember that every part of the work is useful and valuable in any and every department of life. The proper course for one who determines to be thorough is to proceed as follows:

a. Study the questions and answers of Chapter 57, until every proposition is made familiar.

b. Review the chapters of this volume.

c. Study the Code of Thought Reading until it is well understood.

d. Endeavor to train the mind to drift into a natural and healthy expansion of this power, which it is almost certain you possess and use unconsciously every day.

e. This training proceeds in easy steps; the first being to shape your life to the requirements of Chapters 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53 and 54.

f. The second step is analysis, specially referred to in Chapter 50.

g. After thoroughly following these directions, *and not before,* then proceed to record impressions received. These will come principally from persons for whom you care, or in whom you are interested.

The explanation of this is in the fact that where a large number of persons are engaged in cultivating the faculty of sub-consciousness, a bond of sympathy exists among them, even if they are all strangers to each other; and, further, where persons entertain an affection for each other, this bond is greatly strengthened. Nearly all the successful experiments of the world have depended upon one or both of these two conditions.

THE WHITE LIGHT

When an impression is seeking to manifest itself in your mind, a change of the phosphorescent condition of your brain will occur, causing a white light to appear, either slowly or

suddenly, depending on whether the thought is being induced or is spontaneous. You should at once close the eyes. This white light is the *clearness* of the mind, and denotes perfect brain health as well as the test of strong mental force. It is the opposite of the mud mind.

When the white light comes the first stage is passed and the remaining progress is easy. As this light is the natural phosphorescence of the gray matter of the brain it is faint and not readily recognized by one who expects a powerful flood; yet many persons report that the light is distinctly seen with the eyes open, and the room seems to grow brighter. Very few persons not familiar with the operations of thought transference, have time to note the approach of this light; but there is no positive assertion that it is ever lacking, and there is sufficient evidence of its presence. The report of one of the best authenticated of the English cases includes this statement: "The white light so often referred to, appeared just as the vision seemed about to enter." Another case has this assertion: "I was awakened by a sense of great brightness in the room"; another case: "The room suddenly became very bright"; another case: "Although I was in the dark and my eyes were closed, I felt that I was in a flood of light"; and in reference to another case, it says: "It must be now considered a settled fact that a white light always precedes or accompanies the sensation of telepathy."

You will soon learn how frequently and under what conditions this brightening of the mind occurs. Nothing in the physiological status of the brain can be more pleasing, more satisfactory; as pure health has this clear glow in the blood, in the flesh, and above all, in the gray matter of the ganglia and the brain composition itself. As thoughts are continually coming to you by telepathy, although you are generally unconscious of their approach, it is very probable that this white light comes to you repeatedly, almost momentarily at times, but is unobserved and passes on unheeded. Even the clearing of the mind in ordinary thinking whitens it somewhat; but occurrences that

are common may pass by without attracting attention, like the ticking of a clock that is unnoticed by the unobservant.

A VALUABLE EXERCISE

Take paper and pencil for making notes. Try to be alone or undisturbed for as long a time as possible, say from thirty minutes to an hour, occupying the mind by recalling from memory ten instances, mentioned in this book, of thought transference, for this line of thinking always excites and stimulates the sub-conscious faculty, as is well known. After a while, if the instructions of this volume have been heeded, you will find a thought in your mind. If it is not clear and strong let it pass, and wait until you find a decided mental impression. First analyze it to see if it is the result of a train of thought, in which case it must be rejected; if not, then write it down. Proceed in this way until a thought is found that comes to you associated with some person. Here is a strong position. If it is certainly not a sense impression, and certainly not the result of a train of thought, it *must* be a transferred thought from another mind; and the chances are nine out of ten that the person who is associated with the idea is the author of it; sending it, unconsciously perhaps, out upon the great sea of ether in waves of force that not only reached you but, best of all, were recognized by you. A letter to such person will often bring a clear answer that the thinking did occur as you caught it; while memory may not recall it in other cases. Great care should be taken to note if the *white light* accompanies or precedes the thought impression; and also to notice its increase in clearness or whiteness from time to time; both for the pleasure this condition gives and its value to the health of the brain.

The foregoing exercise is a matter of absolute certainty in results, and is guaranteed by the author to prove itself, if the pupil will give ordinary care to the observance of the directions of this book. Every genuine student of these pages should practice this exercise, not for selfish ends, but for the great good that may be done in the interest of science.

Assuming that you have been thorough in the study of this

book, the next step can be taken to advantage; but, in the absence of careful study and preliminary preparation, the following exercises are very sure to result in failure. They require as a foundation that you should be able to analyze at will, and that you have reached the *white light* stage. By the latter is meant, not that the *white light* is continually present, but that it comes at times to the mind.

MIND FISHING

This, logically arranged, is the next step following the power to analyze, and the *white light* stage. It is decidedly interesting; and so often startling, not in an unpleasant way, that it should be carefully nursed and cultured. The work is often very beautiful; and its clearness, incisiveness and speed excite admiration. It must not be forgotten that thought transference requires two minds. You have but one; and you know your own thoughts pretty well. The other mind must be selected from persons who occupy a certain rank in their relation to your experiments; the most valuable being those for whom you care and who take a special interest in cultivating the powers of the sub-conscious faculty.

Being prepared by the study of the present volume, you may proceed with "mind fishing" as follows: Retire to some place where your thoughts may not be disturbed too much by interruptions; then, after thinking generally for a half hour or hour, bring before your mind, one after the other, twelve persons, selecting, if possible, all of them from among people for whom you care, the purpose being to obtain results speedily. Having brought each of the twelve persons before your mind, rest for five or ten minutes, by letting your thoughts wander anywhere they please. Again bring all twelve persons before your mind, one after the other in any arrangement that may be selected by hap-hazard. The first time you should see them by names only; but this time by faces. Rest again for five or ten minutes; then review the twelve again, this third time by faces and dress.

Having gone thus far you will notice a peculiar fact; and

that is the prominence of *one* person in the twelve. You were to try to see only their *name*s in the first review; but one face or more will insist on thrusting itself into your mind; on the second review you will find generally that the same face will yet be more prominent than the others; on the third review still more so. The meaning of this is that the person's mind is more active at that time than the others, and that you are in closer touch with it. Of course, this is but practice. It is a part of the training necessary to develop the power.

The next step is direct fishing. It is performed by thinking of the twelve persons; and, as each in turn occupies the attention, dwell long enough upon the name, the face and the form to permit some other thoughts to enter your mind. Repeat this a few times, and soon a strong, distinct idea, or a vision, will come into your mind. If the person associated with the impression is not thinking or feeling intensely at the time, the wave will be an idea only. This experiment has given very great results and you ought to succeed in it. You will if you are in earnest.

The next exercise consists of fishing for thoughts from any and all persons. It succeeds when the preceding exercise has been perfected, which is not difficult, if the directions are followed. General fishing has a number of distinct advantages, some of them being these:

It informs you of occurrences at the time, either public or private. The author was cognizant of a recent railway disaster, almost to its minutest details, by the exercise of this experiment alone. Many such cases are reported and the proofs are in the custody of various societies. There is hardly a university in the world that cannot furnish undisputed evidence of the same power.

It informs you of the whereabouts of friends and relatives.

It tells you the condition, perhaps the fate, of loved ones.

It has called aid to those in suffering; and many and many a time has saved life by its silent message of sorrow.

It should be so cultivated that it may be used as a constant means of communication between friends and dear ones; and

he who can carry the art to this climax of triumph will surely achieve fame and an imperishable place in history.

An induced impression, that is one made by an effort and generally requiring considerable time in unmagnetic conditions, is more readily received if the person receiving it is skilled in telepathy under the foregoing method. On the other hand, the ability to impress another is worth considering; and it presents the opposite side of the experiments. There are a number of approved exercises in this line, some adapted to private practice and others to class work.

In reversing our process, we find a different set of rules affecting the results; but they are simple. The first is the rule of the other person's condition, and may be said to consist of certain propositions.

1. The person selected to be impressed may be aiding you;

2. Or, may be opposing you;

3. Or, may be neutral, as is the case most generally.

4. If aiding you, the result depends upon the other person's power of sub-consciousness; you require but little effort.

5. If the other person is neutral, the success depends chiefly upon your strength in telepathy, accompanied by a certain degree of magnetism.

6. If the other person is opposing you, either deliberately or by superior nervous force, the success depends upon your strength in telepathy and a large degree of magnetism.

7. The greatest success comes from an attempt to impress a person who cares for you.

8. If you *feel* intensely, an image will appear to the person selected; generally an image of yourself.

9. If you *think* of another person or of an object, the image thereof will appear to the person selected.

10. If you think of an *idea,* not expressed in your own mind in words, it will occur as an idea only to the other person. It is difficult to reproduce exact words, as, in trying to impress them as words, the idea is very much weakened, and the words represent nothing when disconnected from their vital thought.

CHAPTER LVII

HOW TO INSTRUCT A CLASS IN THOUGHT TRANSFERENCE

NOTHING could be more instructive, more important, and more fraught with benefits to the pupils than the organization of a class for the pursuit of this study, in every city and town in the land. There is much to know, much that can be taught, and much that ought to be evolved from experiment, practice and investigation.

It is not in our province to teach, except by book; nor do we send out teachers, except under the general advice of this volume. But there are instructors who are following the method herein set forth, and who are meeting with success. Many of them, if not all, are self-constituted; and there is no reason why they should not be, as the opportunity is open to all persons of intelligence. The plan that best succeeds is this: let a class of ten or twenty organize by appointing the most promising of their number as teacher, who may be of either sex. No person should enter the class, or attempt private practice even, unless under the guidance of individual temperament, as stated in the early pages of this volume; and it should be borne constantly in mind that all persons, visitors or pupils, should be rigidly excluded from the classes and from the room where their sessions are held, unless they are there prepared to work under the guidance of their individual temperaments. The reason for this is two-fold: first, the temperament guide is a positive help to the sub-conscious faculty and also prevents any tendency whatever, even the slightest, toward abnormalism; and, second, it precludes the possibility of treating a matter lightly. In every session of the class there may be visitors who

take no special interest in the practice, who have not studied the theory, and who are disposed to enjoy themselves by chattering or by playing the part of a comedian. Every person has met the self-constituted entertainer who turns into ridicule the most solemn things of life, even producing wit out of the incidents of a funeral, the ceremonies of religion, or the anecdotes of the Bible. Such people are attractive in their places, but not in the society of people who believe that success in life depends upon the faculty of being in earnest.

Supposing a class has been formed, a teacher selected, and all non-temperaments excluded, the next step is the adoption of an exact system, without which nothing can succeed. All science, study and practice are co-related. There should be a theory for every act, and this may be established or speculative; if the latter it is subject to overthrow at any time, no matter how hoary with age or exalted by veneration. In class teaching of thought transference the best method is by questions and answers; the person selected as teacher should ask the questions and the class in turn should answer them. It is well at first for the teacher to cover the answer, as given in this book, with a card, so as not to know it until after discussion. The first question is asked of the first pupil, whose answer, before discussion, must be agreed to or dissented from by all the others. It is done in this way: To first pupil as class is arranged, "What is your answer to Question No. 1?" It is then given. "How many of the class agree to this answer as correct?" Hands are raised. A record is kept. All who fail to raise hands are recorded as dissenters from the reply given. Thus, if the answer is, in fact, the true one, all who raise their hands are marked as having also made a true reply; and those whose hands were not raised are marked as being wrong. Or, supposing the answer is wrong, those who raised their hands are marked incorrect, but the dissenters are not yet regarded as correct; for each pupil who does not raise the hand of approval must state the reason, and this may be right or wrong. A dissent from a correct answer is wrong, but a dissent from an incorrect answer need not be right.

At this juncture the discussion begins, and is started by the dissenters stating their reason and the assenters defending their position. In this way each question may be disposed of. A class session should be brought to a close exactly on time; to prolong it because the interest is great is likely to dull the future interest by the mere law of weariness. Persons digging gold have, by overwork, become so tired as to hate the sight of the precious metal. Exactitude of system is the foundation of permanent success. To stop a class at that point where the interest is great means an eager assembly at the next session.

The answers to the questions following are given to be used by the teacher after the discussion ceases; that is, as soon as each question has been properly discussed, the answer may be read; then the next question taken up and treated likewise. No discussion should be prolonged unless the interest is strong enough to warrant it, and some questions require very little consideration.

TEACHER'S QUESTIONS TO THE CLASS

1. What is thought transference?

Answer. It is the transmission of a thought from one mind to another.

2. How does it occur?

Ans. In either of two ways: Through the ordinary channels of the senses; or, through the faculty of sub-consciousness.

3. As a sub-conscious faculty, what is it called and how is it divided?

Ans. It is called *telepathy,* or "feeling at a distance"; and it is divided into the normal and abnormal operations.

4. What is abnormal telepathy?

Ans. It is a one-sided and defective use of this power evinced by mesmerized or hypnotized persons and by cataleptics; it is semi-normal when evinced by persons in dreams, in partial consciousness when the conscious mind is subdued, and in states of nervous disorder. Any abnormalism is a weed in the garden of a better culture; and everything good in the

world has its weeds. It is very possible that abnormal telepathy is designed by the Creator as a means of calling our attention to this useful faculty which is fast being recognized as "the germ of a more splendid capacity."

5. What is normal telepathy?

Ans. Its true name is sub-consciousness; and students should endeavor to use this term as applicable to the healthful or normal division of telepathy. It is also very properly called thought transference; and, when the latter name is given it in this volume or in these lessons, the normal or healthy faculty is meant.

6. Is thought transference common?

Ans. Yes. Its occurrence is both recognized and unrecognized. It is recognized when the person is aware of an unusual channel of communication at work conveying feeling, thought, words or visions.

7. What is unrecognized thought transference?

Ans. It is at work almost every minute in the lives of all except persons of deficient intellect and mud minds. It is tested by this simple rule: Every idea that is not the result of some immediate impression or of a train of thought, is absolute evidence of the working of this faculty known as sub-consciousness. This is certain.

8. What is analysis?

Ans. In this study it is the habit of determining what thoughts are the result of immediate impressions, as of the use of the senses; what thoughts are brought by other thoughts in train; and what come spontaneously. The latter proceed from other minds. Analysis is of the greatest possible value; for it is the starting point where all persons, not of deficient intellect or of a mud mind, may begin the study of this power and recognize with certainty the sub-conscious faculty in their own minds.

9. How is sub-consciousness developed?

Ans. By use and habit. All mental powers are brought into action by use and habit, and in no other way. The child who did not use the brain would be an idiot. In life the chief

use is in the channels of the senses; and, therefore, the chief function is to interpret through these ordinary channels. If the other division of the mind were as much used as the sense division, the faculty of thought transference would be as common, as practical, as accurate and far more valuable. Nothing in all creation so responds to use as the mind.

10. What are the apparent failures in telepathy?

Ans. A person who does not recognize a transmitted thought is not able to believe in it. Many persons desire the hearing of exact words, when feelings are in reality transferred. Thoughts in the mind are quite different from articulate speech wherein all words are originated. A person who never heard a word and who never uttered one is yet able to think, and to transmit a thought as a feeling. So a Frenchman could transmit a thought to an Englishman who did not understand French. People who wait for exact words, may be receiving thoughts all the while; and yet, by not being able to recognize them, fail to know them.

11. What is the general case where exact words are not transmitted?

Ans. The features, form or details of the person or thoughts are *seen* rather than heard in the mind.

12. What are the benefits derived from the study and practice of thought transference?

Ans. They are many and valuable. This power, when normal, is closest to the soul. It stimulates the moral character, clears the brain, purifies the mind, even as the body is cleansed by distilled water, imparts force and solidity to the thinking processes, opens a new world of sympathy, gives floods of light on all phases of human nature, places us in touch with our friends and loved ones, enables us to know with whom we are dealing, and if we are being honestly dealt with; and, above all, it places us in closer relationship with Nature, God and Immortality.

13. What disadvantages are derivable from this study?

Ans. Not one. Every minute spent in this way is a decided gain.

14. Who are able to succeed in the study and practice of thought transference?

Ans. Every person not of deficient intelligence or a mud mind.

15. What is a mud mind?

Ans. One that loves gossip or sensational literature. The excitement produced by either of these evils is exactly like the condition of a pond of drinking water that had been allowed to settle in order to become clear, and had then been stirred by some wickedly disposed person. Clearness is requisite to sub-consciousness. Any mind that is *perfectly clear* is already in possession of this noble faculty.

16. Is it possible to develop the art of telepathy so as to be able to know the thoughts of other minds?

Ans. Most decidedly, yes. If not, this study would never have been undertaken. Sub-consciousness is one of the natural functions of the mind.

17. How can thoughts pass from mind to mind?

Ans. The fact that they do is well established; to know *how* is a mere incident. The ether is the medium of transfer, and the wave process is the method; just as sound employs the air by undulations.

18. What is thought?

Ans. It is a force, having, when intense, a tremendous power. It may derange the entire nervous system, destroy appetite, and even cause death. Nearly all strong cases of telepathy show intense feeling as the propelling power of visions, and intense thinking as the propelling power of the words transmitted.

19. What is the strongest illustration of the power of sub-consciousness?

Ans. The life of Christ. The possession of this faculty in so strong a degree is evidence of His divinity. An examination of every deed and saying of His earthly existence will show that his life was sub-consciously human. All clergymen who have examined the question believe this; and find a new source of religious solace in the fact; for it proves that the

divine part of man is God-like, and is discernible in this faculty; it proves that man may see and know that part of himself in this life, which will be predominant in the life to come. The larger dictionaries describe the word sub-conscious as belonging to the estate of the soul and suppose consciousness of it is not possible; in the supposition being correct under the ordinary operation of the mind, but incorrect in the light of modern investigation. Theologians hail this new study with delight, recognizing in it a new power for reaching mankind.

20. What other illustrations can be cited of this power?

Ans. In times when humanity was more in touch with divinity, the sub-conscious faculty was purer; and men who developed it became the chosen leaders of the people and the prophets of God. In modern centuries Shakespeare stands first among those who possessed this power; and this accounts for the fact that, while not a private or public letter of his is in existence and his human life is buried in obscurity, the productions of his sub-conscious or sublime faculty have wreathed his name in the garlands of immortality.

21. What is the future of this power?

Ans. It is everywhere attracting attention. Not only are societies established and leading scientists at work, but all universities include the subject in their studies and employ professors to discuss them. It is dawning on the intelligence of the world that a mind educated only in its reasoning sense faculties, is not fully developed; but that there is another faculty, which, if given the same stimulus as the conscious mind, is sure to awaken to as full a degree of brilliancy.

22. What will be the next great discovery of the age?

Ans. The means of carrying on mental communication at will with persons at a distance as easily as is now done by telephone. That such communication is possible is too well proved to need further demonstration. That a method may be discovered whereby it may be done at the will of two persons at any time and under any circumstances by mutual effort is desirable. Such a result is not by any means impossible in view of the strides already made toward that end. The uses of

electricity, with less basis to start on, have become far more surprising. Fame, fortune and an imperishable place in history await the discoverer of this almost attained process. Encouragement is found in this book.

23. What is a train of thought?

Ans. A succession of ideas, suggesting each other. Thus, a falling light in the sky suggests a meteor; a meteor suggests a comet; a comet suggests the superstition of olden days; this the punishment of discoverers who proved the superstitions false in their religious application; punishment of martyrs; martyrs in general; Joan of Arc. At this point you stop for contemplation, and wonder why your mind came to think of her.

24. What is a sense-impression?

Ans.—A thought suggested by tasting, smelling, touching, hearing or seeing something.

25. What is the difference between induced and spontaneous transmissions?

Ans. When induced the thought is forced upon another mind by sheer force of intensity in thinking. When spontaneous it travels instantly, almost beyond the power of checking, and is of a finer nature.

26. Are ghosts possible?

Ans. As films of thought photograph they are; as spirits of the dead or living they are not.

27. What is thought photography?

Ans. It has been repeatedly proved that an intense thought is able to carry to another mind any image it chooses to transmit. Nothing in science is better established than this. The result must be that the form selected by one person appears as a film or so-called ghost to another.

28. What is the value of magnetism?

Ans. It simply supplies the intensity required by the thought transmitter, as far as this study is concerned; but, in actual life, it strengthens a person against all influences from others, gives self-mastery and a degree of control over the circumstances of life, as well as over people. While the lessons

in theory are being conducted, which may require a few weeks, each pupil should be making earnest efforts to perfect the private exercises and experiments of Chapter 56.

Class meetings are not necessary. They are simply means of help, and serve as any other mode of assistance might do, in rendering some aid to progress. They are interesting if all members are interested; and worse than worthless otherwise.

CHAPTER LVIII

TRANSMISSION IN PRESENCE

COULD the daily and momentary occurrences of thought transference be recognized, you would be overwhelmed with amazement. Could you see, with some faculty of the mind, these waves of thoughts passing from one person to another as easily as colors are seen and known, you would come to the conclusion, not that some art was necessary to develop the power of sending and receiving these impressions, but that some means should be invented whereby they might be recognized. The consciousness of them is the whole art. Yet such consciousness is made easy when the transmissions are intense; that is, magnetic; and also when the mind is so clarified that the dross of common thought does not impede its use. In other words, the transmissions are constantly going on unrecognized, are being sent and received unknown; but the sending mind may magnetize its powers so as to add intensity to the thought, and thus give it greater force, while the receiving mind may clarify its function and perceive what now is unobserved. Roses fill the vase in the room below, but it is night; are yet the colors there? You turn on the light and recognize them, but were not the colors there even when you could not see them? The whole story of the subconscious faculty is that it exists in ever abundant activity, while the conscious mind is plodding on in its usual habits, ignorant of the scenes that live within its realm.

Although all telepathy operates under the same law, whether the distance of its travels be great or small, it is interesting to divide its results into two classes; first, those that occur in the presence of both minds involved; second, those that occur at a distance. The latter are considered the more

surprising, but they are in fact less wonderful than that two minds in the presence of each other are able to hold communication in other than the usual ways.

METHODS TO AVOID

All morbid or abnormal modes of experiment should be shunned; even when successful, their results are merely repetitions of what has been established over and over again. Science needs no further proof in cumulative testimony. Among these abnormalisms, are the following:

1. *Mesmerism, or hypnotism.* Avoid it. Avoid using it on others, for you simply waste your time, and injure them. Avoid being mesmerized, for the greatest end accomplished is merely putting to sleep the conscious mind while awakening the sub-conscious, a one-sided result that is lost on your own intelligence. You are the tool and microscope of another.

2. *Clairvoyance.* Do not become, and do not employ, a clairvoyant. The power of "clear seeing" is decidedly one-sided, and generally worse than useless.

3. *Muscle reading.* This is an attempt, by taking hold of the hand or touching some part of the body of another person, to catch the waves of thought, as of some single idea fixed in advance. This has been done many times, but is of little consequence, even if highly successful. The thought is never caught as an *original* mental action, and it is extremely difficult for a common mind to propel a "second-hand" thought with the force of one that is original. The very fact that the attempt is being made to catch the thoughts through the muscles is in itself sufficient to distract both minds and interfere with the transmission. True telepathy is spontaneous, and should be propelled, received and recognized freely.

4. *Mind reading.* This is an attempt to discover what is in another's mind, in exact language or fixed ideas. It is often used as a test of one's skill at such reading; when the fact is that any trial of this kind produces distraction of thought in the thinker, and concentration of conscious attention in the reader; either of which will defeat the effort. "What am I

thinking of? If you can read thoughts, as you say you can, tell me," utters one who wishes to test the ability of the other. The position is absurd; for the person is thinking of some special set thought; also of the question; also of the statement; also of the success or failure of the reader; the mixture being as bad as a mud mind; and no clear single thought possible, having force enough to vibrate ether waves. Moreover the attempt involves induced efforts, which are never one-tenth as strong as spontaneous telepathy, unless the person be magnetic.

5. *Object reading.* This is closely allied to morbid telepathy. It consists of test trials to learn if one person is able to tell some card, figure, letter or object known but concealed by another.

6. *Induced transmissions.* Except as advised in the present volume, it is not advantageous to practice in the line of induction, chiefly for the reason that it is play; while the grander operation of telepathy, and the one worth mastering, is the spontaneous transmission.

A FEW EXPERIENCES

Arrange for a class of not less than twelve, all of whom are sensible, serious and thoroughly in earnest; and especially include those who have character strong enough to pursue all the methods suggested in Chapters 41 to 54, all inclusive. Let them assemble at a certain hour in the evening, say eight o'clock, with the understanding that no other person is to be within hearing. The first test is a necessary one; and, during the process, each member of the party should be very careful to work by the key of the individual temperament as stated in the early pages of this volume.

It is an old plan, that of the crystal, but it is now to be used for an entirely new purpose. You are to test the magnetic status of each person present, with some surprises, if the experiment is properly made. It should be founded upon a study of the preceding chapters, and not attempted until some private progress has been made.

No less than twelve persons should be present. Each

should draw an assembly number by lot. This is done by writing the numbers from 1 to 12 on as many pieces of paper, and folding them so as to conceal the figures; then having each person draw one. The same may be used at any future assembly, provided all are present; a single omission will necessitate a new drawing. Then write as many letters of the alphabet as there are persons present; *a, b, c, d, etc.;* and let these be drawn by lot. It will thus be seen that each person has a number and a letter. The letter is to be used for *turn;* the number for *thought.* Whoever has drawn *a* must take the crystal chair and begin. The method should be explained in advance, so that no conversation need occur during the experiments. It consists of the following matters:

Each person should have a white card perfectly blank on both sides; but, as soon as the numbers are drawn, each should write the number in heavy black ink on one side of the card, and the name of a flower in large letters beneath the number. No other person should know the number or the word written, as the experiment would then be useless.

The crystal chair should then be placed at one corner of the room, a few feet from the wall, back to all other persons. The light may be so placed as to shine at one side of the chair, or behind it, at the usual height of a gas chandelier; it is slightly better to put it on a table at one side. The person who drew the letter *a* takes the chair first. A glass crystal of any size may be used, but a small piece of triangular glass, or any clear glass bead will serve. The light must shine upon it, so that a person sitting in the crystal chair will see a clear ray at the glass piece; this is all that is necessary. It must be placed at a height in front of the person seated sufficient to cause the eyes to be raised slightly in order to see it. The raising of the eyes is contrary to the ordinary use of the mind and tends to bring on that condition which precedes or follows sleep; and it is well known that the sub-conscious faculty is most active in such condition. The light in a single stream or ray counteracts the phosphorus of the physical organ of thought, throwing it back on itself and arousing the sub-conscious mind by quieting the

conscious. The crystal chair is any chair; called the crystal simply from its use. The glass piece, called the crystal, will be nearer the corner of the room than the chair. Any person may keep time.

Each member of the party is to sit in the crystal chair sixty seconds and look at the glass piece, without removing the gaze or winking the eye. A tablet or piece of writing paper should be in the left hand and a pencil in the right. A small tap-bell should be in the room; and whoever keeps time must say, "All ready," then tap the bell; and, at the end of one minute, should again tap it twice in succession. "One bell" is the signal to begin and "two bells" to end.

During the sixty seconds, when the person in the crystal chair is fixedly gazing on the glass piece, the other members of the assembly must each be looking at their numbers, being seated apart, and willing the crystal-gazer to write down that particular number; and the latter must, while watching the glass piece, repeat mentally, in order, all the numbers present, in figures only, excepting the member's own number; and when "two bells" sounds to indicate that the time is up, the number most prominent in the mind at that time must be written down on a piece of paper, to be folded and thrown in a vase on the table, where no one can see it. If no number seems prominent, select any from those present, write and deposit it.

Each person is to do this in turn. The first series should occupy about twelve minutes. Then each should repeat, remaining in the chair seventy seconds, and writing some number as before. Again they should repeat, remaining in the chair eighty seconds; again repeat, for ninety seconds; and finally for one hundred seconds. If no time is lost, all this can be done in eighty minutes, allowing for twelve persons in the assembly. It is a severe test at the best.

In the last series, each person should try to find the name of some flower in connection with some number. If the same or a different number appears, permit it to have its prominence.

The vase should be overturned, the contents taken out, and one person selected to open each piece of paper, show it to all

others, and permit as many as desire to copy the number. There will be sixty numbers in an assembly of twelve. The person whose number is repeated the greatest number of times is the most magnetic, and the person who repeated it oftenest is to be selected for the next experiment. A record should be kept of the persons whose numbers appear in their order, also of any instance in which the flower named coincided with the number to which it belonged.

THE NEXT EXPERIMENT

The person selected is to take the crystal chair. The most magnetic of the assembly is to write down plainly on eleven cards the name of some object in the room, and announce "I have on this card the name of some object in this room. What is it?" Each person is to will the thought to the person in the crystal chair. The latter must watch the glass piece until the name of something in the room comes strongly to mind, then state it aloud. This is called a trial, and should be recorded. If the object named is not correct, the attempt should be repeated, but not more than five trials allowed the same person, and all should be recorded, failures as well as successes. As soon as a person succeeds another must try. Anything may be named, but for a while it is better to let the person know the class. Thus, if a fruit is to be named, state that some kind of fruit, or that a State in the United States is to be named; or a flower, or a grain, etc., etc. This is encouragement. Later on, as the progress becomes marked, the tests may be made more difficult.

This practice is not time wasted. It has been tried over and over again, and success has rewarded all persistent efforts. Select intelligent ladies and gentlemen of determined character and strong earnestness; invite them to join with you in the name of science for the purpose of learning more of the mind's capacity, and see that no assembly meetings are held and no experiments tried until each person has mastered the course of training laid down in the chapters of this book. Then failure will not be your reward.

When, in the course of a few evenings, each member of the assembly shall have succeeded to a fair degree, the crystal is to be abandoned and not used any more. Before each person takes the crystal chair the most magnetic member, or any seemingly magnetic member, should state aloud, "Now if you fall asleep I will snap my finger, say, 'all right,' and wake you up." Any person who falls asleep should be so awakened, and never allowed to try the crystal gazing again. It is simply evidence that a morbid condition is probable, and it is highly important to know who are subject to it. The only absolute cure is in the study of Higher Magnetism,* and no time should be lost in beginning it. For this reason crystal gazing is exceedingly valuable; it discovers morbid natures in time to prescribe a cure. This proposition was stated to a well known physician who has four sons and two daughters. He put them through the test of crystal gazing, found one daughter and one son subject to the morbid tendency or abnormalism; had each take a thorough course in Higher Magnetism, and now they are completely cured. Both had been subject to horrible dreams, and this trouble disappeared. The change has been worth untold value to them. The discovery of abnormalism and prompt steps to effect a cure may save many a man or woman from the asylum.

It may interest the genuine students to read some reported cases, and the following will serve to show what may be expected from the successes or failures in other trials. When experimenters are new to the work their failures are not reported, but as soon as they understand the value of the requirements, the failures and successes should be viewed side by side. The following reports are taken from various sources, but not one has been accepted without substantial proof, and we do not believe any are open to doubt. Credit should be given in a number of instances to the English scientists who have done so much toward obtaining honest results in this line:

1st Case. A match safe was named. The person endeavor-

* Taught in the "Magnetism Books" issued by Ralston University Press.

ing to read said, "I see sticks, toothpicks with brown ends like matches, in a case on the wall. Match box."

2nd Case. A horse was named. The reader said, "Something going fast; a fly, a big one; no, a horse running."

3rd Case. A lily was named. The reader said, "I see a flower. It is a lily."

4th Case. A violin was named. "It is of wood; it rings; I see a fiddle-stick and they fiddle."

5th Case. Some one tasted vinegar. "A sharp and nasty taste."

6th Case. Some one tasted mustard. "Mustard."

7th Case. Some one tasted Worcestershire sauce. "Vinegar." This was partly correct.

8th Case. Some one tasted bitter aloes. "Horrible and bitter."

9th Case. Some one tasted nutmeg. "Peppermint—no, what you put in puddings—nutmeg."

10th Case. Candied ginger. "Something sweet and hot."

11th Case. A circle. "A triangle—no, a circle."

12th Case. A ring. "Something shining—a diamond; a ring."

13th Case. A bust. "Portrait—a bust."

14th Case. Paris. "P—aris."

15th Case. A moon on a background of clouds. "I see passing clouds—a light—it is the moon."

16th Case. A candle was laid on the table. It was very long. "I see a white, slim, long thing."

17th Case. A drawing was made of a head in profile, with a peculiarly shaped nose, pointing to the left. The reader was asked to draw what had been drawn. She exclaimed, "I see a head in profile." At this, some one in the party unfortunately uttered a cry of joy, and no drawing was made. The head was accurately described, however.

18th Case. A pair of spectacles was drawn. "I see two circles and a bow—spectacles."

19th Case. "What is my age?" was asked. "I see two figures—27," was the reply. The actual age was more, but the

person asking the question had written 27 on a card, and exhibited the same as soon as the reply was made.

20th Case. "What have I in this basket?" was asked. There were six articles. The first-named was incorrect; the next five were correct; and the first was re-stated, still incorrect.

We might go on multiplying cases of this kind, all to the purpose of showing that the power of thought transference is capable of being tested even in the normal state. In none of the foregoing cases was there any resort to crystal gazing or other means of fixing the attention. All such aids are merely stepping stones, and may be abandoned even if used. Many persons succeed without using them.

CHAPTER LIX

TRANSMISSIONS AT A DISTANCE

ON ACCOUNT of the greater ease with which mental operations at a distance are perceived and the more startling effects produced, their study becomes specially interesting. It is estimated, from the number of transmissions observed and recorded, that there are fully twenty-one times as many from a distance as in presence; that the former are clearer and more forcible, and are generally spontaneous. These facts lead to the conclusion that thought transference is intended by the Creator as one of the agencies of communication to be cultivated and used by the human race. Not all, but nearly all transmissions in presence are induced, therefore forced and unnatural. They rarely serve any useful end, for persons desiring to make their thoughts known to those at hand are enabled to do so by the simple workings of this art; and persuasion and conviction must depend on magnetism rather than telepathy. It is when some friend, or some loved one needs us, needs advice, is in trouble, or seeks to convey some important information to us that the power and usefulness of thought transference become matters of paramount interest. If such an agency had not been provided for our use by the Creator it would not be in existence; it would not be constantly seeking to break through the shell that encompasses it, nor would its messages have borne tidings of so great moment, even thousands of miles in brief seconds. It is the fault of humanity that the cultivation of this power has so long been neglected.

SLIGHT EVIDENCES

There is hardly a person living who does not have at times slight evidences of distant telepathy; and many explanations

have been offered to prove the fact or else to account for the experiences. Among scientific men this matter is receiving unusual attention.

In a letter published in *Mind* Professor Royce, of Harvard University, hazarded an hypothesis that there may occur "instantaneous and irresistible hallucinations of memory which make it seem to one that something which now excites or astonishes him has been prefigured in a recent dream, or in the form of some other warning." In support of that hypothesis Professor Royce appeals to the analogy of the well known cases of double memory—the impression of having at some previous time looked on a scene now present, or heard a conversation now taking place; and to two or three instances of undoubted hallucination of memory recorded by Krafft-Ebing and Kraepelin.

There is one kind of coincidence, so common as to have passed into a proverb, which is often referred to as illustrating the action of telepathy; that is, the idea of a person coming into the mind shortly before the person himself actually approaches. In most of the cases cited the coincidence is too indefinite to call for attention, as it is obvious that the narrator has not taken the elementary precaution of noting the "misses" as well as the "hits." But if telepathy acts at all, there is likelihood of its acting in this direction as well as in others, and it is to be desired that persons who believe themselves susceptible to impressions of the kind would keep a full record of their occurrence. Two instances which happened in his own recent experience are recorded by Professor Richet, who was convinced by them, although they are not by any means out of the usual order.

THOUGHT TELEGRAPHY

We ought to speak of all transmissions at a distance as thought telegraphy as well as telepathy, for it seems that many communications of the gravest importance have been sent from mind to mind, almost as one would wire a dispatch; and we

are glad to note that many have come in time to save life or health.

A case that is authenticated shows the presentation of a thought without words. A lady, in 1921, produced satisfactory proof that some years ago she experienced, when spending the evening with some friends, "a sudden and unaccountable desire to go home, accompanied by a dread and fear of something, I knew not what." She eventually yielded to her impulse, and, at some inconvenience, returned home, just in time to rescue her son, who was insensible through the smoke from a fire of wet sticks in his room. Professor Venturi (*Annales des Sci. Psy.*, vol. iii., pp. 331-333) relates that in obedience to an irresistible impulse, he made a sudden and quite unpremeditated journey from Pozzuoli to his home at Nocera, to find his child in serious danger from a sudden attack of croup. A case is recorded in the *Proc. Am. S. P. R.* (pp. 227, 228), in which a lady living in a western state awoke in the night with a strong feeling that her daughter in Washington was ill and needed her, and in the morning telegraphed to her son-in-law, offering to come at once. There had been no previous cause of anxiety on the mother's part, but as a matter of fact the daughter had been taken suddenly and seriously ill on that night. A letter and the telegram relating to the event have been preserved. In another case Lady de Vesci telegraphed on a sudden impulse from Ireland to a friend in Hong Kong. The telegram arrived less than twenty-four hours before the recipient's death, an event which Lady de Vesci had no reason to anticipate for some months.

Another case tends to confirm the theory that thought waves, like sound waves, are recognizable to all who are able to catch them. "He that hath ears to hear let him hear." Mr. C. H. Cary, of London, was talking to his son one evening, when he heard his mother call him by name. Mistaking the voice for that of his wife, who sat in an adjoining room, he replied, but found that she had not spoken; but the others had heard and recognized the voice as that of her husband's

mother. Next day a telegram announced the death of the latter, whose name was Mrs. Victor.

Mr. R. H. Cary writes from 49 Gladsmuir Road, London:

"March 31st, 1924.

"With reference to the voice which was heard at the time of the late Mrs. Victor's death, I am able to state that my son, my nephew, and myself were sitting together, and we all heard it distinctly. The account given by my son exactly coincides with my own recollection.

"R. H. CARY."

The son corroborates the story.

The next case has been carefully investigated and found true. The following statement tells the story and coincides with reports from others who were present:

"Staying at B. (Isle of Wight) during an Easter vacation, I remember distinctly seeing an apparition in the form of a woman with her hands clasped on the top of a cross. The cross looked old and worn, as one sees in churchyards. My mother drew my attention to the figure, and after we had watched it for some time we rang the bell and asked the servant if she saw the figure. She said she did. I then went out to the verandah (where the figure was), and immediately it vanished.

"E. H. ALDERSON."

A large number of cases have been verified in which it appears that persons have agreed to come back to earth after death. How many thousands of men and women have promised each other to so appear!

Not long ago we heard a lady make this promise to her sisters: "If I die first, I will surely return to you and let you know if there is anything after death." Do you know that such promises are as common as water? In a large assembly some years ago the author made the inquiry, "How many of you have agreed to somebody to appear after death, if there is such a thing as an hereafter?" and every hand went up.

We would like to ask every cool-headed man and woman

the same question. We would like to verify and publish in reports for our members every instance in which a person has been visited by the voice or vision of the dying or dead. Who can furnish absolute evidence of such a visitation after death, sustained by proof to show that it could not be attributed to thought transference? The published reports of all reliable accounts of visions or visitations, whether before or after death, will certainly be of more than ordinary value to the friends of this study.

CHAPTER LX

EXPLANATION OF A PERSON APPEARING IN TWO PLACES AT THE SAME TIME

WE MUST start with the presumption that our readers well know that an object seen by the eye is conveyed to the brain by sight waves. The substance of solid matter does not reach the mind; nothing but an undulatory movement of ether strikes, like the wash of the ocean, upon the shore of thought. If solidity is thus impressed on the brain as a film, how much difference is there between a substance and a thought, as far as the mind's knowledge of it is concerned? The following case will serve as an illustration:

Mr. Cope desired very much to know the whereabouts of his former boon companion, a Mr. Willis, from whom he had not heard for some time. The latter had suddenly ceased writing. Was he hurt, or dead, or angry? He thought a long time upon the matter, concentrating his mind with all the energy possible, until he saw a ball of light in which his friend's face appeared in a flash. He realized that his efforts were being crowned with success, and continued them. The one trouble seemed to be that occasional matters about him would distract his attention. When he could subdue his conscious mind, he felt that he would gain the coveted knowledge. This came at length. He saw Mr. Willis with a sharp gash across his face; and again in a flash he saw him very pale, lying upon a rough bed, as though in the far West. Not content with this, he forced his presence upon him and asked him: "What place is

this?" Mr. Willis, in his account, says: "I saw Cope coming toward me. He walked around looking over me; then turned to go away; but came back and said, 'What is the name of this place?' I did not for a moment think it was his spirit, but was sure it was friend Cope himself. When I spoke to him he was gone. I got up and shook myself to see if it was a dream."

The illustration is, of course, but a repetition of cases already accumulated. It serves to fix the fact that there may be no difference to the observer between the actual *presence* of a person in the flesh, and the *thought wave* of that person. This much is settled. It is no longer in dispute among those who are in a position, by reason of their investigations, to know the facts in the case; and all others are without means of knowing.

With this as a basis there is no difficulty in explaining the feat performed a few years ago in London, by a lady who appeared at precisely eight o'clock in the evening at two places five miles apart. By the magnetic strength of her will power, she simply transmitted waves of thought to the two places; and it is well known that waves when impelled as general impressions, produce visions. With the exception of certain persons referred to in previous chapters, there is no man or woman who cannot, by magnetism, will himself or herself to appear to another at any distance and at any place.

The statement is a broad one and possibly a strong one. The question that must chiefly interest us is whether the result is worth the effort it costs. We consider it worth many times the effort, for the reason that it carries with it complete proof of the existence of a faculty that hitherto has been quiescent, like the human uses of electricity. To unearth this power, if for no other reason than to test its qualifications for aiding mankind, is highly commendable; it is more, it is a duty which every thoughtful man and woman owes to self and to the world.

Many instances have been reported of the power of a person to appear in two places at the same time. The case we cited in this chapter is representative, and probably sufficient; but

reference to others may help to explain the problem more satisfactorily. A man, being in trouble, willed himself to appear to his sister, three thousand miles away. He did not know how he would appear. She saw him walk up the steps, open the door, go in and close it. Her astonishment was very great and she hastened to find him. No one had seen him enter. Feeling sure that he intended some surprise, she waited, in the meantime preparing herself. When no trace of him could be found, she fell into a very intense meditation; and her thinking of him caused both herself and his form to appear together to an uncle, with whom her brother had had a family quarrel. The double apparition was so vivid that the uncle hunted up his nephew and helped him in a substantial way. In this case the man was in three places—at his own home and at his sister's, and then at his uncle's.

A woman saw her husband at a summer resort, walking on the beach some distance away, in the company of a strange lady. She knew it was her husband, for he had on a combination of coat, trousers, hat and tie, peculiar to himself; the face, mustache, complexion, all were his; and to make the matter more certain, he turned to her and waved his hand, to which she responded. "It must be his sister, and they are coming this way," she said aloud, as she went into the hotel for her hat. Her remark was heard by others, as was afterwards learned. On coming out again, she could find no trace of them, despite many inquiries. The result was, she telegraphed home to her mother, and received reply that her husband had not been out of town. The fact was he had been experimenting with this power of being in two places at the same time, and had succeeded. The wife was about to send a second telegram asking if he was quite well, but seeing nothing in the situation to warrant the alarm she tore up the dispatch.

Two gentlemen, having been successful in reading each other's thoughts, went away to places some distance apart, and agreed to make the experiment of communicating their whereabouts to each other in a series of visits from one locality to another. In one instance the name of the place was distinctly

transferred; in three instances the surroundings were so clearly described that recognition was secured, thus showing that the practice was capable of taking on the form of telegraphic communication; and in other instances the persons appeared in face or form accompanied by hints of their whereabouts. This line of experimenting is practically new and may be surprisingly developed.

CHAPTER LXI

THOUGHT TRANSFERENCE A NATURAL OPERATION OF THE MIND

THE STATEMENTS set forth in this chapter are but a collective reiteration of what has been repeatedly suggested in the preceding pages of the present volume. It is, perhaps, one of the leading motives in the writing of the book, to prove that what has been regarded by the general mass of people as a gift or exceptional use of some mysterious power, is but a natural operation of the mind. In re-stating this proposition for the last time, we propose to take its parts into separate consideration.

In the first place, man has not yet discovered all things. He is experimenting with electricity, and has learned many uses of its force in very recent years, but is seeking to know more. The same is true of almost every power in elemental life. A few generations ago it could have been said that the great usefulness of boiling water was not then known. To be true, the Maker of all forces had been throwing out hints to mankind; even as suggestions have for centuries been made regarding the certain but long misunderstood faculty of sub-consciousness; steam exploded a thousand and more times, and was regarded as a danger, a something to be avoided; just as sudden and startling revelations of the inner mind, revealing themselves in the form of spoken words and apparitions, have terrified men and women. Thus forces have been compelled to make themselves manifest before mankind was impressed with their value. The same is true of telepathy. Since the dawn of civilization there have been as many intimations of this power as there have been of steam. Compared with the age of the historical world, the discovery of the use of steam is quite recent.

The scientific knowledge of telepathy is less than twenty years old. Man has not yet discovered all things.

In the second place, the sub-conscious faculty exists. This much is known. Its existence is not limited to a special class, but is almost universal among those who possess strength and energy of brain structure.

In the third place, this faculty resembles all other powers in nature in that it has its uses and its uselessness; or, in other words, its flowers and weeds. Steam running wild is a nuisance. Electricity unguided is not friendly to man. Gravitation when harnessed to invention is a blessing; when its laws are disregarded we suffer. This principle is everywhere true. In the art of thought transference, the flowers and the weeds are constantly found; we call all morbid and abnormal exhibitions the weeds; we call genius and clear perception the flowers.

In the fourth place, the mind is all containing. Its development is one continuous wonder. Consisting of two great divisions, we find one operating toward a conscious recognition of outward and inward life, of hope, fear, feeling, reasoning and all the scope of mental transactions as far as our relations with self and with the world in outward channels are concerned; while the other division is as a new continent, recently discovered, but none the less real. Both are parts of one mind; and both serve their special uses. Perhaps, like the new world, this recently discovered division of the new mind, has hitherto been unready for mankind, or mankind for it. America lay unknown during those centuries when Greece and Rome were supreme in literature, science and art, while their victorious generals sighed for more worlds to conquer; and, had some intrepid navigator touched her shores, the prize would have proved too unwieldy for the times; but, when the civilization of modern Europe was ripe for extension, a broader field for its growth came very appropriately to hand. It was in the fitness of things that, at such a time, America should be discovered. So it may be said that the mind, replete with its inventions, has come to that period in the progress of civilization when it may take a leap in its own realm and learn what uncurbed energy it

possesses. It contains the portal chambers of all human desires. The inborn yearning after immortality finds ingress here. The inspiration of genius, the dreams of art, philosophy and invention, are admitted through these gateways. All the transcendent beauties of the soul, ranging from the first uplifting of the heart to the loftiest flight of divine humanity, must find channels of entrance to this earthly life, and are stimulated, developed and matured in the sub-conscious mind.

In the fifth place, the abnormal appearance of telepathy is in the condition of the body rather than of the mind. This distinction is of importance and should be carefully considered. It has been said of Alexander the Great, of Julius Cæsar, of Napoleon and others, that they were subject to attacks of catalepsy, and that their genius was inspired by the clearer faculty of the inner mind under such conditions. This disorder of the body often closes out the consciousness of the general mind and leaves the sub-conscious faculty awake, the result being that the latter has full sway for the time being. A similar condition is found in clairvoyance, mesmerism and mind reading, the condition being abnormal as far as the body is concerned, but this abnormalism simply closes out the conscious mind and opens the sub-conscious. The faculty revealed is never shown to be morbid. The most that can be charged against it is that this faculty breaks through the chinks of a weakened body or, more properly speaking, an exhausted nervous system. If a bag contained precious gems, and by its strength effectually concealed them, it could be said of both the bag and the gems, that they were valuable; but if the bag, through weakness, revealed glimpses of the gems, it could be said of the bag that it was lacking in strength, and it would be manifestly unfair to detract from the value of the gems because of the weakness of the bag. This is the relation of abnormalism in the body and the nervous system, to the mental faculty it reveals.

There can be but one conclusion and that is this: thought transference is always natural; in its presentation through its own channels it is free from abnormalism; but when it appears through chinks of a defective nervous condition, it is in itself

perfectly natural, although out of its normal path of operation. It is a gem of the rarest character, unequalled in all the attributes of life.

This volume could have no loftier ambition than to place the power of thought transference where it properly belongs, upon the plane of highest usefulness; to show it to the world as a perfectly natural, but hitherto unmarshalled force, capable of doing men's errands and women's behests as easily and efficiently as the telegraphic service of today. It may be closely related to that wonder of mysteries, instinct, or to that keen perception that outbaffles reason, intuition. These are some of the problems that await the attention of discoverers in this new continent of the mind's great world.

CHAPTER LXII

DEVELOPMENT OF THE THINKING BRAIN

AS a final chapter of this work on mental development, it seems a fitting place to here insert one of the popular Ralston Classics known as "THE BRAIN." As the brain is undoubtedly the master of the body, and affects and is affected by, the general health, its care should be the first duty of every human being.

The act of thinking develops the power of the brain. The power of the brain stimulates the habit of thinking. In order to think, the brain must get below the surface; even as its convolutions go beneath the surface. One thought employs one division of the brain, another employs a different division, and so on through the arts, sciences, passions and emotions. A one-sided brain would be one that thought with one division only.

Your brain is what you are. You cannot be one thing and your brain another; nor can your brain be different from yourself. What you are is determined by three things: 1. What you read. 2. What you say. 3. What you hear.

These three things are yourself. In the privacy of your study, where the real mind does all its growing in depth, power and character, you are molded by influences from your reading and conversation; and what you talk is a reflex of what you think and feel.

Shallow reading and shallow conversation make shallow convolutions in the brain and therefore a shallow mind. Therefore read and talk only that which deepens the brain and creates independent strength of mind. Reading a low order of novels and the sensational newspapers, and the reading and talking of cheap politics, does not build the mind.

It is every person's duty to keep informed as to the times

and the daily history of the country, but such information should be had in a clean way. Some daily newspapers are free from moral taint. Get them if you can; if not, then depend on the weeklies. Do not allow in your house a blood and thunder novel, an obscene book, or a sensational newspaper.

Arise from this slavery. Get books to read. Be well informed, but not fooled. Let no nut-headed scribbler mould *your* mind. Close the floodgates of news slush, and shut out the murky stream. Let in the pure river of bright thoughts, clean literature, and ennobling ideas, and give scope to the far-reaching impulses of your ambition, aiming toward the accomplishment of some great purpose in life.

DEVELOPMENT OF THE THINKING BRAIN

If we had never seen but one object in life, and never had but one idea, we could think about nothing but that. But every person arriving at the age of fifteen, has probably had 100,000 different ideas, or that many combinations of a fewer number of ideas. Ideas come to us through the five senses, and the employment of the five senses for the development of the thinking brain is, of course, the essential thing. The following exercise should be practiced daily:

Get a good sized hand-book; write down the date of the first entry; then commence with a single sense, say the sense of taste, and write down the word "taste." The very first thought that the word taste suggests to you should be written down, and numbered two. It is more than likely that it will suggest some kind of food, possibly "apple," but whatever thought first comes to the mind should be written down after it. If the word "apple" is suggested, write down the next thought that comes after it, being sure not to take any except the very next immediate thought. The purpose of this requirement is to prevent mind wandering, which is a common disease, while at the same time we seek to develop the activity of the thinking brain. If the word "apple" suggests a tree, write that down, or if it suggests the street where you bought

it, write that down, or the man who sold it, write that down, or the friend who gave it, write that down; but write down the thought that comes first; therefore be quick with the pencil. If the mind does not catch, and cannot determine which is the first thought that comes to it, it shows at once a mental weakness. Weak-minded people drift badly in their thoughts, and herein we get one of the causes of sleeplessness. The mind wanderer or the weak-brained person would have drifted into a variety of things, but the growing brain would have stopped at the first fruit suggested, and compelled that word to suggest a word outside of its own classification.

Everything that is good to eat would come under the classification of the first idea suggested. While this may seem a fine point to the pupil who is beginning to study brain activity, it possesses a world of importance to the man who desires to cultivate brain growth. Do we make ourselves clear?

The growing brain steps at once from one classification to another: the weak brain loiters about the same classification, and drifts through a variety of ideas in that division. Now the word apple would next suggest the source from which it came, through the grocer who sold it, the friend who gave it, the tree that bore it, or the closet that contained it. But all of these belong to a single classification, and the first idea coming to the mind should be the only one in that classification that is adopted. Otherwise, the progress may stop. Having offered these explanations, we will give the gamut of suggestion in taste.

1. Taste. 2. Tongue. 3. Apple. 4. Tree. 5. Orchard. 6. Country. 7. Farm. 8. House. 9. The owner. 10. His home. 11. Absence from home. 12. Location in the city. 13. His business as a grocer. 14. His selling vegetables. 15. Taste.

By this process of thought we come to the end, when we reach the place we started from. But the journey the mind has taken, if it has taken the first idea in new classifications step by step, has formed the first process toward strengthen-

ing the mind, and giving solidity, health and development to the brain activities. A process like this results in close thinking and splendid control of the mind. When a person can pass through a gamut of suggestion, it is an indication at once of the very best condition of the mind.

The brain exists in the five senses, and smell is one of these senses. The gamut is as follows:

1. The nose. 2. Its beak. 3. The Jew. 4. His daughter. 5. Rebecca. 6. Ivanhoe. 7. Walter Scott. 8. Bankruptcy. 9. Hard work. 10. Sleeplessness. 11. Nervous prostration. 12. Confinement to bed. 13. Attendance of friends. 14. Bringing of flowers. 15. Their fragrance. 16. The nose.

Each one of these gamuts should stop when the first idea of its classification suggested by any preceding idea brings the mind back to its starting point.

1. The ear. 2. A cry. 3. Going to a window. 4. The street below. 5. A runaway horse. 6. A child in danger. 7. A brave boy. 8. A bank bill. 9. A deposit in the bank. 10. A teller. 11. An extravagant wife. 12. A defalcation. 13. Canada. 14. Snow. 15. Sleighing. 16. Horses. 17. Maud S. 18. A race. 19. Victory. 20. Shouts. 21. The ear.

The purpose of this process is to confine the mind to the proper limits of strength, and at the same time give it variety of action.

1. The hand. 2. Greeting of a friend. 3. A morning walk. 4. A river. 5. An excursion. 6. An ocean. 7. Europe. 8. London. 9. Westminster. 10. The tomb. 11. Death. 12. Disintegration of the body. 13. The soil. 14. Growth of grain. 15. Flour. 16. A flour mill. 17. Machinery. 18. A planing mill. 19. A buzz saw. 20. Carelessness. 21. The loss of the hand.

A rapid sequence of thought, involving as many ideas as those presented in this last gamut, and the journey of as great extent can be taken in half a second of time. No wonder, therefore, that the brain in dreaming lives through many events in a brief moment.

1. The eye. 2. The sky. 3. The clouds. 4. Vapor. 5.

Steam. 6. Locomotive. 7. The fireman. 8. Coal. 9. The coal mine. 10. The miner. 11. The lamp. 12. An explosion. 13. Grave. 14. Burial. 15. Cemetery. 16. Trees. 17. Landscape. 18. The eye.

Mind wandering is a great fault, and may be said to be the greatest disease of the thinking brain. To test its presence as a malady, let the person attend church and endeavor to catch every idea uttered by the minister in his sermon, or read in the Bible, or from the hymn. The ability to fix the mind upon the ideas as they are uttered is of incalculable value, even if the ideas are dull. It means the development of the application of the brain, which indicates its greatest mental strength.

EXERCISES FOR STRENGTHENING THE MIND

Weak-minded people either think but little or else dwell a long while upon one subject. We can almost always tell an intellectual person by looking into his face, for something in the eyes and general shape of the features reveals the story of the mind. In order to reach the remedy for weak-mindedness, we should first discover the elements of this deficiency, and this may be done by spending a few days in the society of weak-minded people. The following facts appear to be well verified by the author's experience:

In the case of weak-minded people who do but little thinking, the brain seems to be in a state of rest as in sleep. Even with the objects around them and the activity of life constantly presenting new scenes before them, they pay little attention to anything. It is probably the case that the mental faculties are asleep. If we could look into the brain of such a person we could probably find but few lines, or wrinkles, or convolutions there, to indicate its activity. In the case of other persons who are weak-minded, the fault seems to be that the mind is unable to leave the subject which is presented to it until some other topic is forced upon the brain. The author has known a person who has been in the habit of sitting alone in a room, to be addressed upon the subject of his own health,

who made a few fragmentary remarks about it, and when it was supposed that the matter was exhausted he would return to the same topic at intervals during the day, even ten hours after, when no intervening remark had been made on that subject, and no person had brought any other matter before his mind. Likewise a lady being asked what was her favorite flower, showed her weak-mindedness by speaking of roses and the many times she had seen them, even as late as two days after the question was asked her.

This latter evidence of mental weakness which fixes the mind upon one subject seems to indicate that the brain is thrown into a cataleptic condition or partially so, with reference to all other matters except that which is being talked about.

The brains of all humanity may be considered as representing only degrees of mental weakness or strength, and where the dividing line is, it would be difficult to determine; but when a person is capable of only thinking of one subject at a time, and where one thought never leads into a train of ideas, the weakness may be very marked indeed. Fully one-half of all the people in the world, among the civilized nations, may be classified on the side of the weak-minded, and this fact would represent the various degrees of weak-minded people; from the imbecile who does no logical thinking at all, and to whom an idea presents no association with the outside world, up to the most advanced class of people in this division who approach the middle line which divides people of average mental strength from those who may be classified as weak-minded. It is at this middle line that many interesting problems are presented to us; for people who lack ordinary mental strength, cannot be said to be decidedly weak-minded, and yet would be looked upon as partially unbalanced. Let us for a little while investigate this half of humanity, called the weak-minded classes.

We make the following divisions:

1st. Imbeciles.

2nd. Persons who do no coherent thinking.

3d. Persons who can only think of one subject at a time, which must be forced upon their attention.

4th. Persons who can only originate one subject at a time.

5th. Persons who think of two or more subjects, but disconnectedly.

6th. Persons who are capable of conducting a train of thought, but only to a limited extent.

7th. Persons who have average mental capacity, but are subject to the influences of circumstances.

8th. Persons who have more than the average mental capacity, but are subject to the influence of other people.

This eighth division will embrace the entire class known as weak-minded persons, and, as we have said before, would include at least one-half of the civilized world; and probably a still greater proportion.

It is a curious fact that in this class, nearly, if not all, of the world's poor may be found. If they are fortunate enough to possess wealth, it will generally be found to be due to inheritance or accident. Neither is it always true that a weak-minded person would necessarily be poor, but the reverse may be staged as a general fact, that a poor person is weak-minded. A remark of this kind, may seem uncharitable and cruel, but an investigation into the causes of poverty would indicate that there is more truth than fiction in what we have said. Of course, we do not mean to include those unfortunate beings who are the victims of circumstances, over which no person could have control, but even as to them the remark has more truth than would at first seem apparent.

The following exercises should be given to such persons as often as possible, and will apply to those that belong to the next or third class, namely, persons who can think of but one subject at a time, which must be forced upon their vision.

EXERCISES

Take one object, and place it before the person upon whose mind it is to operate, and ask the question: "What

is it?" The answer will invariably be given correctly. For instance, a book may be employed. If the person belongs to the second or third classes, the aid of some other person to ask the question should be employed. Of course, the first class, known as imbeciles, are entirely out of our reach, but if you, who possess this book, belong to the fourth or fifth class you can ask yourself the question without the aid of other persons; in fact, self study is more beneficial than the aid of friends to help you.

We have said that the book is placed in view, and to the question, "What is it?" the answer has been given, "A book."

The next question is a test.

"How do you know it is a book?"

Insist that the answer be put in writing and preserved for future reference. The struggle of the brain, even in a person of advanced years, to find the answer to this question, will furnish a little history of the inward process of thought, which would otherwise be effaced from the mind. A complete record of every attempt at answering it, and even of single words in the form of broken answers (all of which should be recorded exactly as they occur), will throw the mind back into its struggle, and cause it to live over again these most beneficial experiences.

When the mind can answer the second question, which possibly it may not do for hours, or even days, or weeks, it has taken a step which is bound to lift it out of its weak condition. While the question is not too difficult for even weak-minded people to answer, it is also a problem for the stronger minded. It is not that we care for a correct answer, but merely the desire that we have to stimulate in the person the habit of thinking.

"How do we know that this is a book?"

"Because people are generally in the habit of calling an object like this a book."

"Why should they not call a chair a book?"

"Because a chair is quite different from a book."

"What is a book?"

The answer should be waited for until the person thinks it out, no matter how long it takes. Sooner or later some such answer as this will be given: "A book is an object consisting of leaves, and containing words or pictures." We are taking answers which have been actually given in our experiments with weak-minded people. One person answered "A book is something we read." We said, "We can read a sign on a building; is that a book?" "No." We said, "We can read the name on a box of groceries; is that a book?" "No." Therefore, a book is not always something we read.

Each answer that is given should be written down, and this question should be written at the top of the page to be always referred to. Allow no answer which is being given to these questions to apply to any other object. If so, then the answer is insufficient.

Notice the difficulties under which the mind has been laboring. We first asked, "What is this?" The answer was given. We next asked, "How do you know it is?" The answer was given. We next asked, "What is a book?" Here are three questions. Let them apply to the following objects:

1. A stove. 2. A peach. 3. An apple. 4. A banana. 5. A barrel. 6. A star. 7. A boy. 8. Fire. 9. The head. 10. A wall. 11. A hat. 12. The floor. 13. A window. 14. A house. 15. A knife. 16. A string. 17. A table. 18. Paint. 19. The snow. 20. The street. 21. Money. 22. Sugar. 23. Sand. 24. A smile. 25. Heaven.

In finishing this section we will say that even persons of the strongest mental capacity will derive much brain strength from practicing the exercise that we have just given, especially if the record be made for reference. The value of such reference will be disclosed when brought into use. The mysterious inflowing of thought surpasses every other wonder in our existence, and furnishes food for the gravest reflection.

INCREASING THE BRAIN INTELLIGENCE

There is a large class of individuals who are capable of conducting trains of thought only disconnectedly, or to limited

degrees. For such persons, and for all who wish to elaborate the processes whereby the mind becomes strong, the following exercise is of incalculable benefit.

It is called the exercise for conducting a train of thought. It becomes a most interesting pastime. Many people of all classes who wish to improve the brain, and at the same time spend a pleasant evening, will find this and all other exercises given in this book, adaptable to mind and thought societies.

One-half dozen persons working together would be of great help to each other. But if such a number cannot be obtained, let one, at least, come to your aid, and if this cannot be done then use slips of paper, upon which write the name of an object. Select at least twenty-five different objects, entirely disconnected from one another, not having the slightest relation; write upon a single piece of paper, using twenty-five slips of paper. Assort them and draw two. You are then ready for the exercise. If you have others helping you, the subjects are to be selected by them and given to you.

RULE:—Connect these two objects together by a train of thought, observing the precaution always to make each step in the train of thought to consist of naming an object which is a part of the object which precedes it. Two objects are given, and these are called the points from which you are to go. You may select either object for the first point, the other will be the last point. All the objects which intervene are called steps, and each step must contain an object which is a part of that which precedes it; and you must keep traveling until the last point becomes a part of the step next preceding it, thereby making a chain of links all connected together. This process may seem very simple at first, but it is just as difficult for a strong mind as for a weak, and because it presents difficulties to the strong mind, it is not, therefore, necessarily too difficult for the weak-minded person.

The Rule, condensed, is:—*Each object named must be a part of the object which precedes it.*

By way of illustration let us select by chance two points, and see if we can take such steps in the train of thought as

will connect the two points together. We will take an easy journey at first.

ILLUSTRATIONS OF A TRAIN OF THOUGHT EXERCISE

The two objects given us are cherry and table.

First point.—Cherry.

1st step.—The cherry has a stem.

2d step.—The stem grew upon a branch.

3d step.—The branch grew upon a tree.

4th step.—The tree furnishes wood.

5th step.—A table is made of wood.

Last point.—Table.

This is a very easy train of thought. Let us take one now more difficult.

Clouds and fire, are two words that seem to furnish ideas exactly opposite.

First point.—Clouds.

1st step.—The clouds are composed of vapor.

2d step.—The vapor may be condensed into water.

3d step.—Water may fall from the clouds to the earth.

4th step.—Water running on the earth makes brooks.

5th step.—Brooks flow into rivers.

6th step.—Rivers flow into the ocean.

7th step.—The ocean bears steamships on its bosom.

8th step.—Steamships are propelled by steam.

9th step.—Steam is created by fire.

Last point.—Fire.

It may be assumed that this last train of thought might have been quite short.

If so, in what way? The mere fact that one idea suggests another would not furnish a correct train of thought; therefore, do not make the mistake of following out suggested ideas, but always seek to build a connected and legitimate train of thought. We suggest the following words as very good for a writer to start on.

1. House; Paper collar. 2. Monkey; North Pole. 3. Ink; Roses. 4. Chair; Smoke. 5. Knife; Eyeball. 6. Carpet;

Shoe string. 7. Button; Safe. 8. Flower; Glass. 9. Seed; Mortgage. 10. Chimney; Ice cream. 11. Gymnasium; Envelope. 12. Baby; Suicide. 13. Match; Strap. 14. Paint; Solomon. 15. Gypsy; George Washington. 16. Handkerchief; Track. 17. Farm; Cold in the head. 18. Well; London. 19. Mouth; Congress. 20. Clergymen; Back yard. 21. Mountain; Watch. 22. Florida; Ice. 23. Ear; Moses. 24. Corner; Sunlight. 25. Consumption; Pulpit.

If a record is not kept, the exercises will do but little good. The eye should see what the brain thinks.

STRENGTHENING THE MEMORY

Let each person examine his mental peculiarities carefully and he will find that one of the most prominent is the unstable condition of his mind. This is a hindrance to close thinking. A good speaker is often held back in his otherwise successful career by this disease, for it may be termed such.

The secret of strengthening the memory lies in a single fact, that of *association*. The meaning of association is the alliance of one thought to another in such a way that the mere presentation of one will at once call up the other. The more this principle is extended the stronger becomes the memory. The first illustration is as follows:

A single line will first be taken.

"Full many a *gem* of purest ray serene."

Glance at this line once, then put it behind you and call to mind the word "gem," and repeat *aloud* any other idea of the line that occurs to you. Again glance at the line and, after putting it aside, repeat as many of the ideas as possible. To most persons the line is very familiar, but the oral exercise will be beneficial; the use of the voice in stating the associated ideas helping on the habit of expression.

We will now take a line with which the pupil is not familiar.

"Far in the west a *thunder-cloud* cast an appalling gloom o'er all the land."

The leading idea of every group, or word picture, must be fixed in the mind, and when this is done, the associations must be sought after. Place the book out of sight for a moment and ask the following questions, answering them as you go along.

Where is the *thunder-cloud?* What part of the west is it in? What effect does it produce? Another example may then be taken.

"Once upon a *midnight* dreary, while I *pondered* weak and weary,
Over many a quaint and curious volume of *forgotten* lore."

It is always better to find the emphatic word, or the life of the thought, before attempting to call up associations. This will call for a little practice in grouping. The first group is as follows: "once upon a *midnight* dreary," and the "thought word" is "midnight;" the second group is "while I *pondered* weak and weary," the emphatic, or thought word, being "pondered." The rest of the quotation forms the next group, the word "forgotten" being the emphatic word.

Look at the three lines carefully, fix in your mind the number of groups as three, remember that in each group there must be but *one* leading idea, and then seek to remember these. Place the book aside and recall the three words:

"Midnight;" "pondered;" "forgotten."

This should be attempted without having committed the lines to memory. What does the word "midnight" call up in your mind? Not at first, perhaps, the exact words of the group, but if a single other idea is presented to you in addition to the word "midnight" you have gained that much. Ask the same question (and answer it aloud), as to the leading idea of the second group, "pondered." This will be more difficult. The third group is still more difficult. What does the word "forgotten" suggest? If you are afflicted with mind-wandering—the most common of all diseases—there will be nothing suggested to you by this word.

THE HIGHER REALMS OF THOUGHT

There are times when the operations of the brain are not of an ordinary nature; there is a certain function of the brain in every individual which steps out of the common places of this life and enters a realm of rare power. This is called inspiration. We have all felt its influence. For the time being we are not ourselves. We are impressed with the possibilities of achieving in life a greatness that will take rank with the foremost men and women of the past ages.

The true poet is not the poet who makes himself such, nor is he born so. He is the man who has encouraged and developed this rare function of the brain. A poet is necesssarily an inspired person; but it is a mistake to assume that he is a born poet. The private lives, especially in early youth, of nearly all the greatest poets that the world has produced, prove that the inspirational function of the brain has been encouraged and developed by a method which is as simple as it is effective. Those who doubt its efficacy may prove it by adopting the suggestions of this chapter.

Authors have moments of inspiration, which, if encouraged, develop strength of authorship rapidly. So the orator whose greatness consists often of his felicitous remarks and epigrammatic ways of stating important truths will increase this function of the brain with rapidity, if he encourages it in the proper direction.

From a close study of the lives and habits of men and women who are called geniuses, we are compelled to come to the conclusion that inheritance has less to do with it than the faculty of encouraging the inspirational function of the brain. Great men are not the children of great men, as a rule. Geniuses are not the children of geniuses, as a rule, although sometimes such is the case. A little event, a small opening, a trifling circumstance may bring into operation the inspirational function of the brain. This we will call genius. A string must be tied to it, to serve as a means of securing it for future use. A person to whom a single inspirational

moment ever comes can enlarge upon the inspiration, and give it rapid growth for the future by the method which we are to suggest.

It is a well known fact that like produces like in the brain. This organ may be said to have three distinct functions:

1. Its waking functions, as it is ordinarily found when we are not asleep.

2. Its sleeping function, which includes both sound sleep and the dream state.

3. The inspirational function which makes genius possible.

The more we think of the events which are closely allied to the waking functions of the brain, the less apt we are to pass into the other functions, and especially the sleeping condition. If we can grasp and secure any operation of the brain which accompanies the sleeping function, we can invite sleep. For this reason we can cause the brain to sleep by reviewing the incidents of the dream. The ability to produce sleep by this means has been so thoroughly tested and proven by the testimony of innumerable people, that it is now accepted by scientists as a settled fact. But even to do this it is necessary for the person, immediately upon awaking from the dream, to write down the incidents of that dream, filling in all the details that the mind can recall. If we wait, even a few minutes after awaking, we will find that the incidents become blurred, the brain is closing on its sleeping condition and commencing a separate life. But the surprising fact is this:

If immediately upon awaking, we write down the incidents of the dream and commit them to memory, whenever the memory recalls them, the mind seeks to go back to that condition which created them. So if, at night when we find it difficult to obtain sleep, we think these incidents over again, and fix the mind upon them, it will soon travel into its sleeping function.

Let us take a lesson from this great fact, and in this way:

Whenever a thought of unusual value occurs to the mind, immediately write it down, and preserve it. Do not wait a minute no matter where you are. When a poetic expression

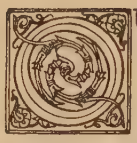
occurs to you treat it in the same way. Any future reference to it, even after years, will tend to throw the mind back into that condition which created that thought; and being in this condition it receives a stimulant to create more thoughts of the same character. Poets understand this, and so do the greatest orators. There is probably not a poet who has ever lived, who has not got up from his bed at night to note down thoughts that have occurred to him. Many stories are told of the world's greatest orators, showing their earnest solicitude in this same direction. There are two reasons why the thought should be written down, at once:

First, if we wait, it vanishes from us like the details of a dream.

Second, if we write it down, and afterwards look at it, the mind is thrown back again into its inspirational function.

Genius and inspiration do not apply merely to poets or professional people, but to every class of humanity. Many a poor boy and many a man and woman, now in obscurity, might better his condition in life or develop a greatness which seems now ludicrously impossible, if he were to follow the exercise laid down in the preceding chapters of this book, coupled with the suggestions of the present chapter.

OUR INVITATION AND GIFT TO YOU



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